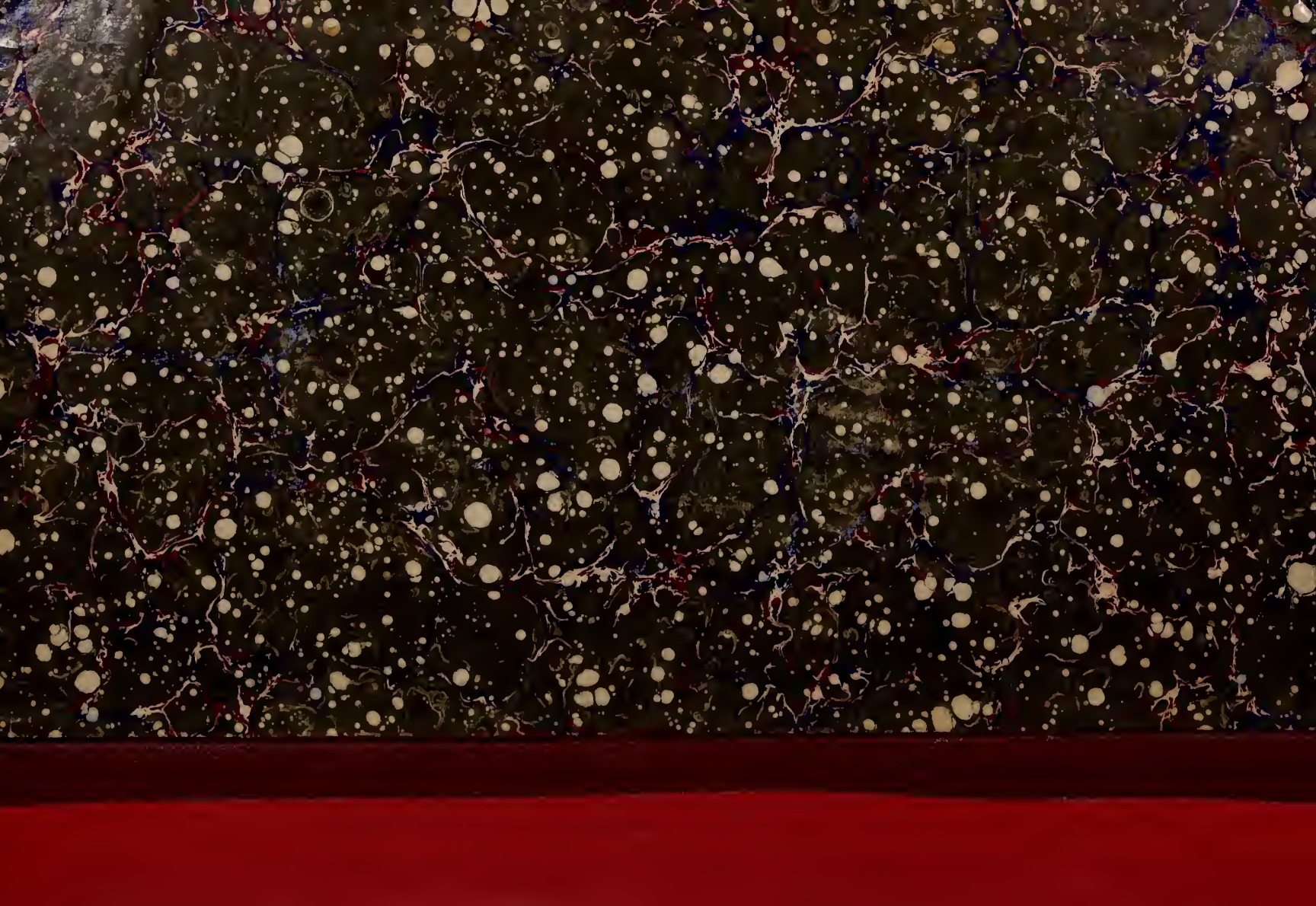


LIBRARY OF PRINCETON
MAY 16 1910
THEOLOGICAL SEMINARY.

Division SCC
Section 9365
v. 23-24

LIBRARY OF PRINCETON
MAY 16 1910
THEOLOGICAL SEMINARY

WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXIII.—1908

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

INDEX TO VOLUME XXIII.—1908.

PAGE

AFRICA—Women Missionaries 55
Single Men's Corps 55
Lolodorf Station 55
Bulu Home Missionaries 57
An African Boy's Repentance 57
Prospering at Élat 58
Angom—Note 59
Spanish Approval, Benito 60
Bamun Writing 60
Efulen Church Report 61
Map Facts and Christian Facts 62
Mission Meeting News 63
Missionfest in North Kamerun 63
Some Efulen Folks 64
Industrial Possibilities in Kamerun 64
Efulen School 65
Proofs of Love 65
Forward in Kamerun 175
Élat School-girls—Bulu Prayers 184
Letters from 117, 215, 237
Notes on 2, 53, 54, 101, 125, 149, 150, 174, 246, 270
ANOTHER AND ANOTHER 95
ANNUAL MEETINGS, Woman's Boards 140, 168
BANDS, NEW 220
BIBLE AT HOME, THE 262
BOOKS, NEW 47, 187, 263
BOOK REVIEWS:
The New Horoscope of Missions 186
Unfinished Task of the Christian Church 186
The Call of Korea 187
The World-Call to Men of To-day 187
BUSINESS OFFICE NOTICES 95, 286
CAPTIVE BY ORIENTAL CULTS, TAKEN 71
Chairman of Magazine Committee 149
CHANGES IN MISSIONARY FORCE 20, 48, 71, 97, 120, 145, 169, 194, 217, 241, 263, 287
CHANGE IN UNITED STUDY COMMITTEE 71
CHINA—Women Missionaries 27
Mrs. Amelia P. (Tuttle) Lowrie 4
Reform in China, 1907 27
Girls in Canton College 29
What Mrs. Lowrie Thought 30
Missionary Mothers 30
Pen Portraits from Peking 31
New Year Reception, Ichowfu 32
One of True Light Seminary Staff 34
Wei-hsien Girls' School 35
Yihsien Station in Trouble 36
Needlework Class, Peking 37
Personal Mention 37
Three Out-Stations of Nanking 38
Nanking Girls' School 38
Self-sacrifice at Paotingfu School 39
Apprehended of Christ the Second Time 39
Our Hospitals for Women 39
Rose Hoffman Lobenstine 173, 199, 200
Public Exercises in Leading Schools 179
Letters from 43, 44, 69, 94, 165, 214, 236, 237, 261
Notes on 1, 25, 26, 54, 78, 102, 150, 171, 172, 245, 269
CHINA—HAINAN—Women Missionaries 151
Single Men's Corps 151
Eight Weeks Without Seeing a White Face 151
Mary Henry Hospital 152
A Western Visitor at Nodoa 154
Medical Work 155
Some Hainanese Medical Assistants 156
Nodoa Feels Growing Pains 159
Gathering in Another Dialect 162
About Kachek Station 163
Notes on 54, 150, 198
CONFERENCES 126, 149, 166, 217
CONVENTION AT PITTSBURG 70
CONVERSATION A MEANS OF INTERESTING MEN IN MISSIONS 192
CRITIQUE ON A POPULAR BOOK 15, 54, 96
EDITORIAL NOTES (in part):
Advance of Women and Girls 26, 77, 102, 174
Action of C. M. S. 2
Bingham, Dr. and Mrs. Hiram 246, 270
Buildings, New 54, 77, 102, 150
Chairman of WOMAN'S WORK Committee 149

PAGE

Church, Added to the, 2, 54, 78, 101, 102, 125, 150, 174, 198
Churches Erected 2, 77, 102, 150, 174, 270
College Students 2, 26, 54, 102, 174
Co-operation 26
Deaths 1, 25, 77, 101. 149, 173, 197, 245
Educational 2, 26, 54, 102, 126, 174, 198, 270
Financial 25, 54, 125, 149, 174, 197
Furlough Limits, Africa 53
Gifts 25, 54, 101
Hall, Chas. Cuthbert 198
Hawaiian Jubilee 198
Honors for Missionaries 1
Huguenot College 2
Isolated 197, 269
June Conference 126, 149
Laws, Kamerun, New 54, 125, 150, 270
Leper Asylum, India 77
Medical 2, 101, 102, 150, 270
Men's Convention 53
Mohammedans 53, 77, 78, 102, 150, 222, 245, 269
Personal Mention 1, 2, 26, 53, 54, 77, 78, 101, 102, 125, 126, 150, 173, 197, 245, 246, 269, 270
Reforms 26, 77
Revival 1, 53, 125
Revolution 269
Self-Support 149
ELLINWOOD, DR. F. F. 53, 245, 271
GIVING OUR TALENTS 119
GUATEMALA—Women Missionaries 127
Need of a Hospital 127
Letter from 138
HEADQUARTERS, NOTES FROM 20, 48, 72, 97, 120, 144, 170, 194, 218, 242, 264, 288
HEATHEN ? WHO ARE THE 212
HOLIDAY HINT, A 288
HORIZON LINE, 1908, ON THE 3
ILLUSTRATIONS:
Africa: Two Teachers, p. 55; Residence at New Lolodorf, p. 55; March to Communion Service, p. 56; School Teachers, p. 56; Élat Mother and Child, p. 59; Bamun Writing, p. 61; Gaboon and Kamerun Map, p. 62; Ntum Woman, p. 64; Building a House in Bululand, p. 65; Carrier in Kamerun, p. 175; Exploration Map, 176. *China:* Track Team of Canton College, p. 3; Mrs. Amelia P. Lowrie, p. 5; Church at Paotingfu, p. 6; Empress-Dowager and Her Ladies, p. 28; Mrs. Wisner and College Girls, p. 29; Mission Residences, Hwai-yuen, p. 30; Baby Tower, p. 31; Christian Women of Ichowfu, p. 33; Graduating Class, Wei-hsien, p. 35; Map of N. China and Shantung, p. 41; Rose Hoffman, p. 199. HAINAN: Second Visitor in Ten Years, p. 155; Dr. McCandliss on a Case, p. 156; Mrs. McCandliss and Visitors, Hoi How, p. 157; Loi Peeping In, p. 162. *Colombia:* First Graduating Class, Bogota, p. 135. *India:* Woodstock Pupils, p. 11; Woodstock Dining-room, p. 12; India All Over, p. 80; Some of the Tots, p. 81; Outline Map, p. 84; Sectional Map, p. 85; Women Carrying Hay, p. 88; Girl with Jar on Her Head, p. 89; Ratnagiri Party Tenting, p. 91. *Japan:* Japanese Women in California, p. 183; Tsu Church, p. 201; Stone Lantern, p. 204; Monument to Russian Dead, p. 206; Memorial Day at Port Arthur, p. 207; Wilmina School, Osaka, p. 210; Dumb-Bells at Joshi Gakuin, p. 211. *Korea:* Missionaries to Quelpart, p. 78; Class of 1908, Medical College, p. 248; Severance Hospital, Seoul, p. 249; School of American Children, p. 253; See-Saw, p. 254; Girls' Class, 1908, Seoul, p. 257. *Mexico:* School Halted Below the Hill, p. 129; Church at Coyoncan, p. 131; Parade, Mexico City, p. 132; Catching Centavos, p. 133. *Persia:* Universal Cradle of Persia, p. 8; Faith Hubbard School, Christmas, p. 180; Hospital at Teheran (1) General View, (2) Verandah, p. 224; Gate at Khoi, p. 231; Dr. Cochran and Kurdish Chief, p. 233. *Siam and Laos:* Siamese Ladies' Club, p. 104; Buddhist Festival, p. 106; Missionary's Camp, Laos, p. 107; The Méo Tribe, p. 108; Memorial Hospital, Nakawn, p. 111; Map, pp. 112, 113. *Syria:* Camel Procession, p. 273; Lebanon Vineyard, p. 274; Dr. S. Jessup, p. 277; Sidon Seminary (old), p. 279, (new) p. 278; Marble Fountain, p. 278; Dr. Ellinwood, p. 271.
INDIA—Women Missionaries 79
Woodstock at Landour 10
Opportunity in Lahore 79
Rare Occasion and Rare Invitation 80

PAGE

Day at High School, Allahabad ... 81
Rakha School-girls, Fatehgarh ... 82
Medical Items ... 83
Protected in Plague ... 84
Dolls Heard From ... 86, 213
Industrial Department, Ratnagiri ... 88
Indian Girl Touring ... 89
Samples from Reports ... 90
Girls' Public Exercises, Kolhapur ... 179
Purdah Party at Ferozepore ... 181
Among Out-Castes, North India ... 184
Mrs. Calderwood ... 200
Letters from ... 17, 92, 93, 213, 238
Notes on ... 2, 77, 78, 102, 198
INTERNATIONAL MISSIONARY UNION ... 192
JAPAN—Women Missionaries ... 201
Mistake in Japanese Education ... 9
Public Exercises in Girls' School ... 178, 179
Introducing Japanese to New Testament ... 201
An Excursion ... 203
Evangelist Training School at Practice ... 205
Japan Builds a Monument to Slain Russians ... 206
Story of "Stoessel" ... 207
Informal Reports of Two Schools ... 210
Who are the Heathen? ... 212
Letters from ... 67, 164, 237
Notes on ... 1, 16, 54, 78, 125, 150, 197, 212, 246
Japanese Women in California ... 183
KOREA—Women Missionaries ... 247
New Campaign ... 7
What a Traveler Saw at Stations ... 13
The Sovereign Alchemy ... 114
Thanksgiving Evening in Chong Ju ... 136
Church of Korea, Seen by Newcomer ... 182
Mission Events, 1908 ... 247
Medical Records ... 248
Severance Hospital Medical College ... 248
Educational Advance, N. Korea ... 250
Taiku Christians ... 251
First Year Out ... 252
Jolly School of American Children ... 253
Progress at Chai Ryong ... 254
Woman's Work in Churches ... 255
How They Spend Time in Syen Chun ... 256
Commencement Month in Seoul ... 257
How One Mother Decides ... 258
Pyeng Yang Women Developing ... 259
Letters from ... 17, 44, 68, 93, 139, 189, 260, 261
Notes on ... 26, 54, 78, 102, 125, 149, 174, 246
LEADER TAKEN FROM OUR HEAD, THE ... 271
LEAFLETS ON SIAM ... 169
LEAFLETS FOR SUNDAY-SCHOOLS ... 192
LETTERS, SIGNIFICANT ... 47
LIBRARY, PERMANENT MISSIONARY ... 70
LOWRIE, MRS. AMELIA P ... 4
MEXICO—Women Missionaries ... 127
Mission Statistics ... 128
A Week Among Ranch Congregations ... 128
Three Schools for Girls ... 131
An English-speaking Church ... 133
Letter from ... 137
Notes on ... 2, 125, 126, 174, 246
MISSIONARIES TAKEN HOME, 1907 ... 1, 4, 25
MISSIONARIES, NOTICES TO ... 120, 194
MISSIONARY MOTHERS ... 30, 66, 258, 262
MISSIONARY TABLET, A UNIQUE ... 285
MOSLEMS IN EGYPT, PREACHING TO ... 15
NEARING HOME—Verse ... 4
NEW YEAR'S REFLECTION, A ... 48
NEW ZEALAND MAGAZINE, A ... 286
PAPER COVERS, IN ... 96, 169, 192, 197
PARENTAL CONSECRATION ... 167
PERSIA—Women Missionaries ... 223
Work for Women at Teheran ... 7
Persians in Advance of Their Law ... 16
Public Exercises in Girls' Schools ... 181
Latest Word from Persia ... 221
A Modern Renaissance ... 222
Glance into East Persia ... 223
Flags ... 225
Darkness and Light by the Wayside ... 226
Adventure with Loors ... 227

PAGE

Surgical Struggles ... 229
Girls' School at Tabriz ... 230
Progress in Khoi ... 231
Falling Among Thieves ... 232
Harvest Prospects ... 233
Five Loaves Among Five Thousand ... 234
A Corner in Wheat ... 234
Letters from ... 164, 189, 235, 236, 283
Notes on ... 2, 26, 54, 78, 150, 173, 193, 245, 269
PENSONAL BENEVOLENCE, OBLIGATION OF ... 262
PHILIPPINE ISLANDS—Women Missionaries ... 151
Work of the Spirit in Albay ... 153
Medical Work ... 155
No Monotony at Cebu ... 157
Cebu Station Report ... 158
A Doctor's First Half-Year ... 160
Note from Manila ... 161
A Physician's First Report ... 163
Letter from ... 215
Notes on ... 150, 198
POST OFFICE REGULATIONS, NEW ... 20
PRAYER—Verse ... 263
PRAYER HOUR, WHY NOT OBSERVE? ... 216
PROMISE STILL UNCLAIMED, A ... 18
PROGRAMMES FOR MONTHLY MEETING ... 70, 95, 118, 166
REPLENISHING CALLED FOR, SOME ... 286
"ROUSEMENT" FOR SECS. OF LITERATURE ... 239
SEED FROM PRESBYTERIAL MEETING ... 71
SIAM AND LAOS—Women Missionaries ... 103
American Honor at the Court of Siam ... 103
Illustrated Page; the Club ... 104
Siamese Woman's Club ... 105
The Laos Woman ... 105
Trip to Elephant Mountain ... 107
Social Service ... 109
Lowest Rung of Educational Ladder ... 110
Medical, from Malay Peninsula ... 110
Map of Siam ... 112
Straws ... 113
The Industrial Side ... 114
About Keng Tung ... 114
Christian High School, Bangkok ... 115
Letters from ... 17, 44, 69, 116, 165, 190, 214, 237
Notes on ... 1, 101, 102, 173, 174, 246, 269
SOCIETIES AND BANDS, NEW ... 50, 145, 196, 220
SOUTH AMERICA—Women Missionaries ... 127
The Bible in South Brazil ... 129
Map of South America ... 130
Notes from Chile ... 134
Bits from "Continent of Opportunity" ... 134
Notes on Brazil ... 133, 135
Progress at S. Joao do Paraguassú ... 136
Dona Eliza in the Woods of Brazil ... 177
Letters from Colombia ... 45, 68, 138. Chile ... 68, 188
Brazil ... 165. Venezuela ... 213
Notes on Venezuela ... 2, 197. Chile ... 2, 126
Colombia ... 126. Brazil ... 126
STEREOPTICON LECTURE ON CHINA ... 46
SUBSCRIPTIONS ... 118
SUGGESTIONS ... 19, 96, 119, 240
SUMMER SCHOOLS ... 118, 126, 191, 240
SYRIA—Women Missionaries ... 273
Hospital Opportunities in Beirût ... 14
A New Day, A New Door ... Index p. iv.
The Miracle of 1908 ... 273
Ordination of a Syrian Pastor ... 276
A Veteran Mission Scout ... 276
Good Fortune for Sidon Seminary ... 278
Missionary Wife and Minister's Wife ... 280
Locusts to Burn ... 281
A Tuberculosis Sanitorium ... 281
Thirty-five Days Against Twenty-five Years ... 282
Letter from ... 283
Notes on ... 2, 25, 53, 125, 269, 270
TEXT-BOOKS, NEW SERIES ... 191
TOURIST CONVERTED, ANOTHER ... 263
TREASURERS' REPORTS ... 24, 50, 75, 100, 123, 145, 172, 196, 220, 244, 267, 291
UNITED STUDY OF MISSIONS ... 18, 46, 216, 239, 262, 285
WHAT SHALL I ANSWER JESUS? Verse and Music ... 193
WOMAN'S MEETING, COLORADO SYNOD ... 286
WOMAN'S WORK FOR WOMAN—Verse ... 169

Digitized by the Internet Archive
in 2015

https://archive.org/details/womanswork234pres

WOMAN'S WORK

Vol. XXIII. APRIL, 1908. No. 4.

In harmony with the dignity and order of her life, was the sudden departure of Miss Lucille Flanigen on the evening of March 5th, as she sat pen in hand having concluded her usual missionary page for *The Presbyterian*. She has long been known in the churches as member and officer of Philadelphia Society, and still more widely as Editor of *Over Sea and Land* for nine years. Her intellectual gifts, her warm heart and noble character endeared her to us all.

Look for the news from sixteen dozen dolls in these pages. Just like Mrs. McGaw, wasn't it,—to give away part of them? Who will write to these missionaries and thank them for their beautiful letters? We shall hear from the other half of the dolls in due course; they sailed to India with Misses Gauthey and Skilton, Nov. 2, and with Dr. Marston Nov. 30. All who are sorry they worked on these dolls, last summer, raise hands.

The Leper Asylum, where some of the dolls went, has been cared for by our Mission more than fifty years. It is at Naini, on the Jumna River, just across from the College at Allahabad. Two years ago, Government put up new buildings, but the lepers would not go into them until they were placed in charge of Prof. Higginbottom; it was no time before he had all the buildings full, old and new. He is building the Home for children who are not leprous like their parents, so that they may live apart from them, and it is hoped will never be lepers.

The Board of Foreign Missions has donated a corner of its property at Hoshyarpore for the site of a church which Dr. Datta, a civil surgeon, desires to build as a memorial to his wife. Mrs. Datta was a daughter of Dr. and Mrs. Chatterjee.

The name of Mrs. A. W. Marshall, West India Mission, has been accidentally dropped from the list, this month. She is addressed at Cayucos, Cal., and, we are glad to say, is in improved health.

The name of Mrs. Edwin Kellogg, which appears for the first time in our India list, easily recalls the memory of her husband's father, Dr. S. H. Kellogg, who died in India about ten years ago. It may not be generally known that Mrs. Kellogg's own love of missions was cultivated from her cradle by her mother, Mrs. Ewart of Toronto, long-time President of the Woman's Society in the Presbyterian Church, Canada.

"Emancipation of women," "Anti-*purdah*"—these are strange phrases in India, but they are heard; there are Ladies' Clubs and a Social Reform Congress; a Calcutta gentleman offers a prize of *Rs.* 100 for the best essay on means for popularizing remarriage of high-caste widows. These are all indications of a growing sentiment among educated men, that reform in the family is necessary.

Rev. J. H. Orbison, M.D., of Lahore gives us interesting information about the awakening of Indian women to "a new self-consciousness, a new dissatisfaction." He has, within five years, listened to a Hindu woman addressing a mixed assembly; a Mohammedan woman, M. Mahbub Alam, edits a newspaper in Lahore for the purpose of agitating questions of social reform, like education of girls and remarriage of widows. Dr. Orbison believes the change going on in India "is bound to shake the two great social tyrannies, caste and the *purdah* system, to their foundation." All this affords fresh encouragement to Christian women to persevere in their efforts for the regeneration of India.

The Gaikwar of Baroda, whose Maharani came with him to America two years ago, is one of the advanced men of India and has introduced technical education and other modern ideas in his State; he offered a prize of *Rs.* 200 for the best English essay on the "Ideal of Hindu Womanhood" but he says that, "in religion, the East has nothing to learn from the West."

MISSIONARY YEE, HIS WIFE AND CHILD.

WHEN the first ministers of the Korean Presbyterian Church were ordained last September, Rev. Yee Kee Poung, one of the seven, was immediately set apart as a missionary and the whole Korean Church made a thank-offering for the establishment of his work. Mr. Yee was appointed to Quelpart, an island of 100,000 inhabitants destitute of the gospel; it lies south of Korea. Sixteen years ago, Yee was one of the men who stoned S. A. Moffett at Pyeng Yang.

WINTER class at Syen Chun was in full blast in zero weather (February), attended by thirteen hundred men from all over the province. Every missionary was on the jump, and Korean men were waiting all the time, "seventeen deep," to get a word with Mr. Whittemore. Sunday, one service was held for the unbaptized followed by a second service over two hours long for the baptized; nine hundred partook of the Lord's Supper and twice that number were present.

IN connection with recent evangelistic meetings in Tokyo, some fifteen girls of the Joshi Gakuin expressed their desire to be baptized.

A SUNDAY afternoon school at Hiroshima, Japan, began with eight street children in Miss Cooper's own home, and, within seven months, had grown to an average attendance of forty-two. Out of her morning Bible class, of students and teachers from the city schools, several members were baptized last year.

ONE of Miss Clara Williamson's sixty-one zenana pupils, at Jhansi, was forbidden further lessons as her father, a lawyer, said frankly that he thought it better to stop her while "only partly a Christian" than to run further risks.

CHRISTMAS Day at Siangtan, Hunan, "the sun shone brilliantly, and it was so warm," writes Mrs. Lingle, "we had no fire in the house." Six foreigners, total number in the city, ate Christmas dinner together.

AT Osaka, Japan, Mrs. Murray gave a dinner to students of the training school on the day before, and Christmas Day had a tree in her own parlor for their wives and children.

BIBLE Classes for Moslem boys are held Sunday morning in Tabriz School, Persia. Rev. S. G. Wilson takes the older boys in English: the French teacher's class is in French, and the twelve young boys in Mrs. Wilson's class have the lesson in their own Turkish language. She invited her class on Christmas Eve, to see a little tree with candles and trimmings which had been sent the Wilson children from America. Instead of the twelve boys expected, twenty-five trooped in. "It was the first time," writes Mrs. Wilson, "that the Moslem boys had seen a Christmas tree and we took care to tell them that Christ's birth had brought joy to children. It is very interesting to tell Bible stories to these new listeners who never heard them before. By the way, if a Sunday-school could send me some picture cards they would be appreciated."

PICTURE rolls of the Life of Christ are also wanted for Sunday-schools at Allahabad, India. They may be sent by mail.

DR. ZWEMER declares that "it is daybreak even in the Mohammedan world," that Islam is wavering and "the time has come for qualified volunteers to press out to all mission stations in Moslem lands." See his reasons, in *The* (January) *Intercollegian*.

CONGRATULATIONS to two contemporaries on the handsome appearance with which they came out this year: to the *Friends' Missionary Advocate*, Indianapolis, on its new magazine form and cover; and to the *Lutheran Woman's Work*, Philadelphia, which supersedes their old and somewhat awkward "Mission Studies." Both these publications maintain the missionary spirit and high standards. Both are priced at fifty cents and we wish them the cordial support they well deserve.

Our Missionaries in India—AND POST OFFICE ADDRESSES.

Mrs. Walter J. Clark, Lahore, Punjab.
Mrs. D. J. Fleming, " "
Mrs. H. D. Griswold, " "
Miss M. J. MacDonald, " "
Miss Thiede (Wagah), " "
Dr. Mand M. Allen, Ferozepore, "
Miss Caroline R. Clark, " "
Mrs. A. B. Gould, M.D., " "
Dr. Emily Marston, " "
Miss C. C. Downs, Jullundur, "
Miss M. M. Given, " "
Mrs. Elmer E. Fife, Lodiana, "
*Mrs. E. P. Newton, " "
Dr. Mary R. Noble, " "
Mrs. E. M. Wherry, " "
MissMaryC.Helm(Jagraon)" "
Miss J. Edith Jenks, " " "
Miss Amanda M. Kerr, " " "
Miss Sarah M. Wherry," " "
Mrs. Calderwood, Ambala, "
Dr. Jessie R. Carleton, " "
Mrs. Frank B. McCuskey, " "
Miss Mary E. Pratt, " "
Mrs. R. Thackwell, " "
Mrs. Marcus B. Carleton, Sabathu,"
Mrs. Christian Borup, Saharanpur, U.P.
Miss Christina B. Herron, " "
Miss Alice B. Jones, " "
Miss Mary E. Johnson, " "
Mrs. H. C. Velte, " "

Miss Elma Donaldson, Dehra, U.P.
Mrs. A. P. Kelso, " "
Miss Emma Morris, " "
Miss Grace O. Woodside. " "
Mrs. H. M. Andrews, Mussoorie, "
Miss Jean E. James, " "
Miss Alice Mitchell, " "
*Mrs. John Woodside, Landour, "
Mrs. Chas. H. Bandy, Fatehgarh, "
Miss Reubena M.Cuthbertson," "
Miss Emily Forman, " "
Miss Mary Fullerton, " "
Miss Margaret J. Morrow, " "
Mrs. Ray C. Smith, " "
Dr. Annie Young, " "
Mrs. A. G. McGaw, Etah, "
Mrs. John H. Lawrence, " "
Mrs. Chas. H. Mattison, Fatehpur, "
Mrs. John Forman, Mainpurie, "
Mrs. Edwin Kellogg, " "
Mrs. W. T. Mitchell, " "
Mrs. E. A. Enders, Etawah, "
Mrs. Henry Forman, Jhansi, "
Mrs. Jas. F. Holcomb, " "
Dr. Nellie Binford, Allahabad, "
Miss Mary P. Forman, " "
Mrs. Sam'l Higginbottom, " "
Mrs. J. J. Lucas, " "
Miss Mary E. Robinson, " "

Mrs. S. M. Gillam, Cawnpore, U.P.
Miss A. Adelaide Browne,
Kolhapur,S.M.C.
Dr. Winifred Heston, " "
*Mrs. J. M. Irwin, " "
Miss Esther E. Patton, " "
Mrs. E. W. Simpson, " "
Miss Sybel G.Brown,Kodoli," "
Miss Elizabeth Foster, " " "
Miss Isabelle Graham, " " "
Mrs. Jos. P. Graham, " " "
Mrs. Alex. S. Wilson, " " "
Miss Marie L. Gauthey,
Islampur, " "
Miss M. C. Rebentisch, " " "
Miss Mabel I. Skilton, " " "
Miss Grace Wilder, " " "
Mrs. R. G. Wilder, " " "
Miss Grace Enright, Sangli, S.M.C.
Miss Bertha G. Johnson, " "
Mrs. Edgar M. Wilson, " "
Miss Daisy E. Patterson, Miraj, "
Mrs. R. C. Richardson, " "
Mrs. W. J. Wanless, " "
Miss A. M. Jefferson,
Ratnagiri, Bombay Pres.
Mrs.Henry A.Kernen, " " "
Miss Emily T. Minor, " " "
Mrs.Robt.H.H.Goheen,Vengurle, "

In this country: Mrs. A. B. Allison, Bridgeville, Pa.; Mrs. J. C. R. Ewing, Crafton Station, Pittsburg, Pa.; Mrs. Chas. Forman, Sr., and Mrs. C. W. Forman, Wooster, Ohio; Mrs. Jas. M. Goheen, Wooster, Ohio: Mrs. W. H. Hannum, 67 S. Ohio Ave., Columbus, Ohio; Mrs. J. H. Orbison, 122 W. Sharpwack St., Germantown, Pa.; Dr. Victoria McArthur, Alta Vista, Kansas; Miss Jane Tracy, 541 Lexington Ave., New York; Mrs. A. L. Wiley, Wilkinsburg, Pa.; Mrs. Arthur H. Ewing, care Mr. Speer. 156 Fifth Ave., New York. * Not in formal connection with Women's Societies.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

An Opportunity in Lahore

Life and work in Lahore bring us into contact with women of very different types. I can think of delightful, educated friends in each of the four great religious classes: Christian, Mohammedan, Hindu, Parsee. In the past year or two, they have been brought together socially, a thing formerly not thought possible, through a committee of ladies comprising representatives from all these religious communities. Miss Mona Bose, a Christian, is the tried and trusted friend of educated ladies of all these classes in Lahore, she having been for twenty years principal of the Victoria School for girls. This institution is under control of the Punjab Association, which comprises educated men of all religions, and was formed many years ago for the express purpose of socially bringing together Indian gentlemen of different religions and Europeans. The Association holds social functions which are attended by both European and Indian Christian gentlemen and their wives but, except an occasional Parsee, never by non-Christian ladies. The time is yet far distant, even in the liberal Punjab, when it will be possible for Hindu and Mohammedan ladies to mix in general society.

Two years ago, Lady Harnam Singh and Miss Mona Bose were asked by the English governor's wife to assist her in arrangements for a special *purdah* party at Government House, which was given while the Princess of Wales was in Lahore. Her Royal Highness was deeply interested in the Indian ladies whom she met on that occasion, and seemed sincerely sorry to have her conversation with Miss Bose broken in upon, as she was putting pertinent and intelligent questions to her one after another, delighted, no doubt, to get in touch with one who could so directly inform her about women of the Punjab.

It may be asked, What help to mission work is to be found in these social efforts? They have given entrance to missionary visitors in more than one exclusive home. At no time had I, personally, so many requests for friendly visits, in homes of the well-to-do, as within two or three months last year, following the special *purdah* parties I have mentioned. Different methods must be taken to approach different classes, and the true missionary will make of social opportunities stepping-stones to earnest effort for the spiritual growth of acquaintances thus made. The late Mrs. Datta, the older sister of Miss Bose, spent her time in just this work of vis-

iting and teaching the gospel to wives and daughters of educated men in Lahore. Since her death others are attempting to carry on that work in which she was so deeply interested.

(*Mrs. J. C. R.*) *Jennie S. Ewing.*

A Rare Occasion and a Rare Invitation to Sing

One day last month we had an interesting experience. In a zenana, Miss Herron met a woman missionary of one of the reformed Hindu sects, who had come to Saharanpur to address high-caste women of the city and to collect funds for her society. Miss Herron made friends with her and received an invitation to go to hear her address, and Mrs. Velte and I accompanied her.

The meeting was large and it was held in the *purdah* apartments of a building in the city. We found the pillared rooms crowded with women in gay attire and wearing a profusion of ornaments. The only exception was the speaker in the salmon robe of an ascetic, her head bare, her hair cut short, and no ornament except the sacred thread about her neck. She had an armchair, and cane stools were provided for us, but the rest sat on carpets and rugs spread on the floor. The chattering of all those women under the low arches made such a deafening noise that the speaker could not make herself heard, though she tried repeatedly to still the din. They finally beckoned us to sing so as to quiet the women. What an opportunity! We stood up and began a *bhajan*. The noise ceased and they listened. Then I begged for quiet, saying we had come to hear this teacher of their own, and wished to show her the courtesy of silence and the same attention we asked for ourselves when we talk of religion.

The speaker began by praising the English and all their works, and rather pointedly praised the good order in our Christian churches, where, she said, one could hear a pin drop. Some of her words we took with a grain of salt, as we had reason to know she had been repeating certain stories about the English Government which its enemies have circulated in every bazaar. She may have believed them—who knows? Some of her hearers asked us privately if it were true that white sugar is refined by using the bones of animals and that *ghee* (clarified butter), in which the better classes cook their food, is mixed with the fat of animals. These ideas are revolting to Hindus.

INDIA, ALL OVER.

I could not if I would repeat all the speaker said. Her high-sounding Sanskrit quotations certainly went over our heads. As to the rest, I listened hoping to find some wheat with the chaff in her teaching, but found none. It could not hold her audience and we had another chance to sing for our Master, though we could not speak for Him. Some of the girls present belonged to our Mission High School in the city and joined their young voices to ours. Later on, some of the Arya-Somaj people sang one of their *bhajans*, and some disciples of the speaker also sang, but the audience liked our songs best and called for more. We felt the opportunity had been given to us from God, for many *purdah* women were there whose husbands would not permit a Christian teacher to cross their thresholds. Here we met on common

ground, and I shall always be grateful to this Hindu woman who brought us all together as friends, and who treated us, of a different race and religion, as her sisters. As I looked at her earnest, unrestful face, I longed that she might come to Christ, and so be able to bring the Bread of Life to her people instead of the husks of which they are so weary.

Mary E. Johnson.

A Day in Mary Wanamaker High School, Allahabad

Describe a day in a boarding-school in India! Which day? A day in the cold season, with groups of shivering children, shawls closely drawn about them, begging to be allowed to recite their lessons out in the sun? Or a day in hot weather?—the sessions beginning at a quarter to seven in the morning, in order that classes may be over before the fierce heat of noon makes work almost an impossibility. A day in the rains? The water comes streaming in through the worn ceiling of our old schoolhouse and makes great pools on the floors, in almost every classroom. Shall it be a day described from the teacher's point of view, or from the pupil's? Shall it be a school day with its monotony of study hours and bells, changing classes, singing lessons, rest hours, exercise hours, etc.? Or, shall it be a Sunday?

There is much hurrying to and fro on Sunday morning; much adorning of persons and draping of *chuddars*, much hunting of shoes among the little girls. Then, with the sounding of the church bell, the line is formed, and two and two we march to Sunday-school, babies in front and high school girls bringing up the rear. Later in the day there are prayer-meetings held in different places—big girls in the library, Juniors in a teacher's room, and little tots in still another. With afternoon comes church service, and evening prayers end the day.

It is Saturday which is most unlike any day known in American schools. Saturday is the delight of our Indian girls. It brings freedom from classes and opportunity for writing home letters; it brings pocket-money, sweets and fruit, and visitors. Immediately following morning prayers, clean clothes are distributed and bathing and weekly hair-washing follow. The "pocket-money bell" sounds; and then, oh, joy! what a crowding around the office table to receive the precious little dole of *pice* sent by parents in their village homes. It takes some time to distribute the coins and satisfy all requests. "I'll take Mary-sister's to her." "Please exchange this *pice*, it is smooth." "Please exchange these stamps." "Please give me my pocket-money for both this week and next; I must buy a comb." "*Dekhiye!* I have been fined one *pice*; please give me three, not four."

While these important matters are being settled in the office, other scenes are enacted on the back verandah. Men with baskets and trays and little boxes are spreading out their wares: sweet-

SOME OF THE TOTS.

meats of all sorts, fruit and peanuts, buns and tiny loaves of bread, needles and pins, shoe blacking, thread, cheap ribbons and toys—all under the supervision of the "teacher-on-duty." Then come the children with two *pice* or three, to buy whatever their souls most crave, making known their wishes through the teacher or monitress, for little girls must not speak to the peddlers themselves; it is against the rules. That weekly pocket-money must be made to cover many demands—Sunday-school collection, church collection, missionary society offering, all the paper and pencils needed

for classroom work, the postcard for home, and—sweets. The little girls long to send and receive letters in envelopes instead of postcards; but how much can be written on one, only those know who have practiced the art of putting all the messages of a week on one little cardboard square. And these weekly sweets are not a mere luxury, for all the sugar which the children have must be gotten in this way. No sweet dishes of any sort are provided on the school table.

Before the children are half ready for it, the noon-rest bell rings, and soon all is quiet. On their beds, in the dormitories, are rows of tired children, who think they are not tired at all and consider the daily sleeping hour a great hardship; while in their rooms are tired teachers, who know they are tired and are thankful for the season of silence which separates the morning duties from those of afternoon.

Four o'clock Saturday afternoon! On the wide front verandah and in the hall, benches and chairs, as many as there is room for! On the back verandah and in front of the dining-room and dormitories, groups of excited children, their hair neatly plaited or coiled, their dresses spick and span! Why? It is calling day, and the forty or more children who come from homes in the city expect their friends to visit them every Saturday afternoon. And they come—fathers and mothers, big brothers and sisters, baby brothers and sisters, aunts and uncles, and the brothers from boarding-school on the other side of the city; the verandah is filled and the hall, the reception room and office. The parents bring bunches of flowers and goodies cooked at home, done up in handkerchiefs, for the little daughters at school. Girls who have no part in all this rejoicing, those who come from other towns and cities, stand at a respectful distance and watch with half-envious eyes, or walk listlessly up and down wishing that the holidays were not so far off. By six o'clock most of the guests have departed; only a few later-comers linger, with parting injunctions about being good girls and not homesick.

No study hour during the whole week seems quite so long as that which follows on Saturday night. Monday lessons are yet too far in the future to be much dreaded, and our little girls' minds are filled with thoughts of home, their bodies are tired with the play and work of the day. However, the teacher on duty is vigilant and inexorable, and the time does pass until the welcome words are heard, "Put away your books; we will sing No. —." After prayers, little girls go to bed and big girls gather again in the dining-room to study; but on Saturday nights a little relaxation from strict rules of the week is permitted and talking or sewing often takes the place of study until nine o'clock retiring bell.

We wish you could visit the Mary Wanamaker School and know our pupils and their life. We want you to pray for us that our school may be used by God for training true Christian women. When your own daughters start to school, remember us and pray for both.

Jane Tracy.

Rakha School-girls, Fatehgarh

This school is an evolution from the orphanage with which it is combined; it is called "Rakha" from the section of the town where it stands. A group of famine children constituted the beginning of the orphanage in 1838, and eventually became the nucleus of a Christian community.—EDITOR.

Sixteen of the older girls have been married during the year, most of them to men in the Training School, and so, go out to the villages to work among their own people. A few days ago, five young brides stood before the altar in our church. It was a beautiful contrast, as I looked back to the day when I received them, poor starved skeletons, unclothed and unkempt, now in their beauty and strength. Could those who furnished the money to accomplish this transformation see what I saw, they would say the money was not given in vain. One girl left us to assist in a mission hospital, another to be a teacher; four were removed by death.

The whole school agreed to cut down their food by the value of an ounce daily, per child, and with the sum saved (total, two pounds a day) they raised their Pastor's Fund. For the famine in China, they gave all their extra earnings towards new frocks for church wear. In view of the present distress in this part of India, it may be necessary to open our doors again to large numbers.

Margaret J. Morrow.

Medical Missions Items, India

AN isolation ward has been added to Kodoli Hospital by a gift from Rev. Chas. K. Powell of Brighton, Colorado, in memory of his little daughter.

A WARD for infectious diseases has been added to Denny Hospital, Hoshyarpore, through a part of the gift of $1,000 from Miss Anna Denny of New York.

A MEMORIAL Dispensary for women and children was built at Fatehgarh with gifts from American friends. It was opened last September, in charge of Dr. Anna Fullerton. "The most interested listeners to religious instruction here are zenana pupils of the mission. Miss Morrow's girls come, Mrs. Bandy's women come."

I WAS out in camp with Miss Greenfield, an English lady who dispenses medicine. It was very interesting to see the women make medicine the excuse for a daily visit, and yet manage so as not to get the medicine till the very last day. The first day they would come to ask whether we really did give medicine; the second day they would come at the wrong time; the third day they forgot to bring the bottle or had left the patient at home; but the last day they were all there with bottles or anything else we told them to bring.

You cannot imagine what I am doing now! I have been loaned and am mothering the girls at North India School of Medicine in Lodiana and doing anything else I can to help out the doctors, in a tight place. The pupils go forth pledged to work for a time, at least, in mission hospitals. The School spells—Opportunity—and it makes my heart ache to see it so undermanned. I consider it a great privilege to have a share in its work.

Emma Morris.

SARA SEWARD HOSPITAL, Allahabad (established 1872).

Dr. Nellie Binford in charge: Hospital assistant, Matron, Head Nurse, four other nurses, and Bible woman on the staff. In 1907:

In-patients	239
Beds	22
Out-patients	37,796
Minor surgical operations	242
Major " "	38

The gospel message has been given to 8,000 persons.

A MISSIONARY at Kolhapur: "One day this week, Dr. Heston hauled up her operating table from town, put it in her bedroom, and had there a Brahmin woman, daughter of the Revenue Officer of Kolhapur State."

A KODOLI PICTURE.—When we get to the hospital in the morning, numbers of people of all castes, in all sorts of Eastern costumes, are waiting for the doctor; *purdah* women sitting covered up in a bullock cart, or squatting on the ground, covered all over so that no one may look in their faces; the poor Brahmin widow, in her red garment, with shaven head and no jewels; Mussulman women and Marathi caste women with their jewels, and a red mark in the forehead, the marriage sign; Mahar and Mang low-caste people who work in the fields, employés of government; caste clothmakers, the Sambar, a very low caste because he works in leather, etc. These are all seen in turn, and only in a Mission Hospital is there such a thing as these caste people coming into close contact with each other. They all hear about Jesus, who came to save and who went about doing good.

Elizabeth A. Foster.

FIVE hundred dollars have been given to build a Dispensary for women and children at Fatehpur. This is in charge of missionaries of the Woman's Union Society.

A NEW CALL.—"I am deeply interested in Tihri, a Native State under a Raja of its own, lying about three days' march back of the mountains from Landour. It has been obstructively and persistently closed to every phase of Christian work. Back in 1884, Mrs. Scott tried to plan for something to be done there, as many Woodstock servants and *dandy* coolies come from there, and we felt responsible for the place, but the Raja quite refused permission to allow us. Now he has invited Dr. Vrooman to go there for two years, with permission to teach what she chooses. The Raja is a young man. I have often seen him, as a little boy, riding horseback with his father, as he was taken to or from school on the plains. The father died while his son was still young. He is an intelligent fellow and, when he escapes from the influence of those who hinder progress, will I hope do much for his little State." *Clara Williamson.**

Last year, in his pamphlet about "Unoccupied Fields,"† Dr. Lucas named two

* Long of Woodstock School, now self-supporting missionary at Jhansi. † See WOMAN'S WORK, April, 1907.

Native States in the United Provinces, neither of which contained a Christian missionary. Of one of these, Tihri-Garhwal, he said: "A missionary with medical knowledge would be almost sure to win his way and make a place for himself among these village people. The population is 268,885; thirteen are Christians Dr. Arthur Ewing also wrote:

"It is said that it is impossible to acquire property in the dominions of the Raja of Tihri, and that preachers are not wanted there. I believe the Swedish Mission made an attempt to get property but was frustrated. Whether a more systematic and persistent attempt would succeed or not I cannot say, but I imagine that it would be, if backed by the prayers of many people and the consecrated determination of a few men."

It is to this Tihri that Dr. Sarah Vrooman lately of Dehra has now gone, under the Raja's protection, to attempt an experiment and a large responsibility. She needs and deserves to be "backed by the prayers of many people."

Protected in the Midst of Plague

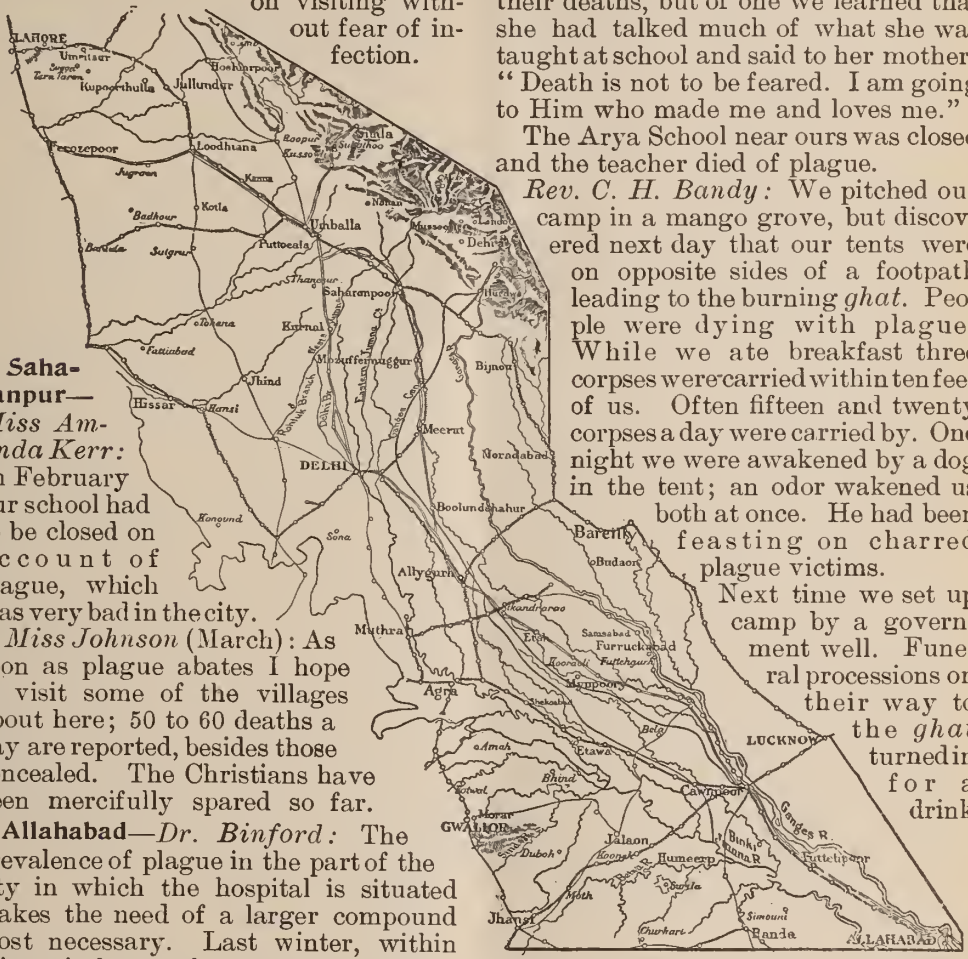
Until the Reports for last year are placed side by side, one can hardly realize the general prevalence of plague there was in India and the nearness of its approach to missionaries.—ED.

Jullundur Field—*Miss Mary C. Helm:* Summer school at Morinda started promisingly. Plague was very bad in the district and the greater number of the people present had come from one village where it was raging; they were glad to get away to Morinda. One little girl was taken with plague after she arrived, but no one else, and hers was a light case.

Rev. C. B. Newton: A marriage with Christian rites was the second, only, of the kind among Chura converts of this district. Sad to relate, the bride, a bright girl of sixteen, died a couple of months afterward of plague. This would very likely have been ascribed to the Christian wedding, but for the fact that so many others were swept away by the same fearful epidemic. In one village where there were forty-five women, forty died; not one was a Christian. The highest number of deaths in the Punjab, in one week, was 63,000.

The teacher of one of our girls' schools died of plague in May.

Ambala—*Mrs. Calderwood:* While plague raged in the cantonments, it was calculated that two-thirds of the population fled. My two zenana teachers kept on visiting without fear of infection.



Saharanpur—*Miss Amanda Kerr:* In February our school had to be closed on account of plague, which was very bad in the city.

Miss Johnson (March): As soon as plague abates I hope to visit some of the villages about here; 50 to 60 deaths a day are reported, besides those concealed. The Christians have been mercifully spared so far.

Allahabad—*Dr. Binford:* The prevalence of plague in the part of the city in which the hospital is situated makes the need of a larger compound most necessary. Last winter, within thirty-six hours, there were four deaths from plague within two rods of the hospital walls. The Indians are so often opposed to the segregation of their sick and the disinfection of their premises that it is impossible to stop its spread.

Fatehgarh—*Miss Fullerton:* Cases of plague in the city became more and more frequent. We kept the school open just as long as we felt it was safe. On Feb. 12 (1907) the death of a boy at our very doors compelled us to disband, and not until April 29 was school reopened. For a time I continued house-to-house visitation, and when some city officials urged me not to enter the narrow lanes any longer, I then tried to talk to gatherings of women and children in open places until this, too, seemed unwise. Fifteen of our little girls were carried off by the disease. It was difficult to gather any particulars regarding their deaths, but of one we learned that she had talked much of what she was taught at school and said to her mother: "Death is not to be feared. I am going to Him who made me and loves me."

The Arya School near ours was closed and the teacher died of plague.

Rev. C. H. Bandy: We pitched our camp in a mango grove, but discovered next day that our tents were on opposite sides of a footpath leading to the burning *ghat*. People were dying with plague. While we ate breakfast three corpses were carried within ten feet of us. Often fifteen and twenty corpses a day were carried by. One night we were awakened by a dog in the tent; an odor wakened us both at once. He had been feasting on charred plague victims. Next time we set up camp by a government well. Funeral processions on their way to the *ghat* turned in for a drink at the well and laid their corpses down in front of our tent door. On the way back they would bathe and wash their outer garments and sit down to eat parched grain and sugar while the clothing dried. How could we be careful? One night in a Christian home a neighbor girl sat in front of my wife. We noticed that her face was flushed and her eyes were red. Next day she was in an unconscious state; though my wife did all she could to save her, she died of plague. The poor little thing knew all the time that she had plague, but she wanted to sit by the *Mem Sahib* and hear the singing.

Islampur—*Mathilde C. Rebentisch:* The plague babies that were given to

us came in an emaciated condition, consequently their supervision takes much attention. Plague has been very bad in our district. Twelve hundred, almost one-tenth of the population, have died in five months. None of the Christians on our compound has died and we gratefully acknowledge God's care over us.

Kodoli—By the middle of February, 1907, the worst epidemic of plague we have known laid hold on Kodoli and surrounding towns. For nearly ten months it raged. Several hundred persons have been inoculated against the disease, but the remedy is not popular. God's hand in love and keeping power was over us.

Those Dolls for India Heard From

In camp, Etah District, Jan. 28, 1908. —How can I sufficiently thank the many friends in various parts of America for the abundant shower of dolls which brought much Christmas joy to many little hearts in Etah, and to a school in the Punjab, and to the poor little leper children of Allahabad? I heartily appreciate the kind turn that WOMAN'S WORK did in making my request so widely known, and I cannot express my feelings on learning how so many dear little American friends have enthusiastically and affectionately responded in order to make as many more children happy in India. This prayer was certainly answered "exceedingly abundantly above all" that I asked or thought. I praise the Heavenly Lover of children and earnestly thank every one who had a share in bringing it all about. I am sure you can all easily imagine the fast-beating, eager little hearts and smiling faces of the small recipients at this end. Would that you had really seen and felt the joy as we did, who had the privilege of distributing the dolls in the names of the far-away unseen friends who sent them.

The two enclosed letters from Jagraon and Allahabad speak for themselves.

During the greater part of December, the children and I were the only missionaries in Etah Station, as the others were out in the district itinerating. About a week before Christmas, Mrs. Lawrence sent in word that they were in a part that had never been visited before this year, and the new Christians were raising a little fund to have a Christmas celebration. So she had decided to have a Christmas tree for them and sent in for Hindustani sweets, toys, beads, combs, caps and scrap-books. Some of the newly arrived dolls were sent out there and had the honor of helping to celebrate the first Christmas which these new Christians ever kept. Mrs. Lawrence says the children were greatly impressed and pleased with the American dolls, and one little child was very sad because there was no doll left for her.

Christmas Eve just at dark, the members of our Christian community here at Etah, together with some of our Hindu and Mohammedan neighbors, began to congregate in our big gospel tent where we all met to celebrate. We had a programme which Mr. Lawrence had prepared, telling how Christianity had made its way into different countries of the world, beginning with the account of the birth of Christ in Bethlehem of Judea. Some of our school-boys and girls were dressed up in costume to represent people of the various countries, and this proved very interesting to the audience. Our daughter Miriam represented the "Goddess of Liberty" with two lovely silk American flags draped gracefully about her. These two flags are among the most prized gifts of our dear home friends. She told how the Pilgrim Fathers went to America amidst great difficulties and dangers to secure liberty to worship God according to their own consciences, closing her talk by telling some of the wonderful things she had seen herself when visiting in America three years ago. Appropriate Christian songs were interspersed in these exercises. At the close, baskets of sweets were distributed and everybody went away happy, and thankful for the love of Christ. Before daybreak Christmas morning, we were sweetly wakened with the singing of Christmas songs by the girls in their new Prentiss Schoolhouse near our bungalow. It was at this time that our own precious little ones began to fill the home with shouts of Merry Christmas, and with hurrying to get lights to see what Santa Claus had been doing in the night. They had decided that, in pref-

erence to a tree, it would be more fun to hang up stockings. The early morning undoing of mysterious parcels was a happy time to us, as it is in homes throughout the world.

At nine o'clock, we all assembled again in the big tent for Christmas service. At its close two enormous bran pies were taken into the Girls' School. This was the first of the kind that any of our little girls had seen, and for several it was the first Christmas celebration in which they ever joined. Their excited, happy faces were worth seeing. When the pulling of bundles out of the baskets began, little hands began to search round for those that felt like a doll, as this was the most interesting of all the things that would be fished out. Of course the good Christmas dinners were an important feature of the day, but the dolls continue to rejoice their hearts as time goes by.

You asked me for criticism on the printed description of the kind of dolls to be sent out here. For my purpose, the plain china dolls answer very nicely for the little villagers who know no other kind. In every community, however, there are always a few daughters of teachers or preachers or educated parents who have been sent to places like Rakha School, where they are used to dolls that have hair, teeth, etc. I would have been glad of some special dolls of this kind to use for special children, but I am thankful and happy with what came. They all came in good condition.

Ella H. McGaw.

JAGRAON, Dec. 28.

Dear Mrs. McGaw:

The dolls came on Christmas Day and we gave them to the girls that afternoon. I have never seen them so delighted with anything. I do not think one of them ever owned a doll before. They have dressed and undressed them and washed their clothes and are playing with them more naturally, I know, than American children play with Teddy bears.

Thank you very, very much for sharing the dolls with us.

J. Edith Jenks.

ALLAHABAD, Jan. 18

Dear Mrs. McGaw:

The dolls came on Christmas Day, but I had told the children the day before that they were coming. On that day my husband had arranged a dinner for them and they marched up singing a *bhajan* and playing an accompaniment on their native instruments. A few, who are so far gone with leprosy that they cannot walk, were helped to the spot chosen for the feast, and children came holding the leprous hands of their mothers.

We now have fourteen children in the asylum, most of whom are untainted. Three have acquired the disease within the last year. One dear, fat baby, just beginning to walk, I would long to cuddle and romp with, but having seen its mother's hands and knowing that every day those hands rub that little body all over with oil, I dare not touch the child. Little Mongli is only one of our babies over at the asylum, and when I look at Mongli and then at another little boy who, two years ago, was also a chubby baby but now has drooping eyelids and a peculiar stagger which shows the awful disease is creeping upon him, we feel we must make haste to get the Home for untainted children built. The money has been given, and Mr. Higginbottom is hurrying to settle a bargain for the land so the building will soon be begun.

I gave the boys some marbles and the women some pictures for their walls, and told the little girls their dolls were coming, and although they were a bit disappointed at first not to receive them then, they forgot it in the joy of their Christmas dinner, which had cost less than eight *annas* (sixteen cents) a person, and yet contained all the delicacies of a Hindustani *menu* and as much as any one could eat.

When the dolls came, I sent word to the asylum that I was coming and wanted all the women and children to wait in their Bible class, which meets at three o'clock daily. They were singing when I got there, so I waited out of sight until they finished and then, carrying the dolls under my coat, I stepped in front of them and held up a very prettily dressed doll, all in blue, and if you could have seen their faces and heard their shout of joy you would not have thought they had ever known the pain or sorrow of leprosy. The tiny hands of the children and the poor, fingerless hands of the mothers were all extended for the dolls, and I felt heartily sorry for the women who had no children, because

they looked so longingly at the dolls as I handed them out. They examined every bit of clothing, and wanted to know if my babies are dressed in that sort of underwear. I came away leaving sixteen dolls among twenty-three women and fourteen children, for which all shouted *salaam* (thank you).

Please extend my thanks, along with those of my leper women and children, to our friends in America who so kindly sent the dolls. There lives in my memory a very happy hour when I took those dolls to the leper asylum. Although I explained that I had received them from other friends of theirs whom they had never seen, I still felt the joy of giving.

Ethel Higginbottom.

Industrial Department at Ratnagiri

It is the women of India who have to carry most of the heavy burdens. In our district, they often walk fifteen and twenty miles to a central market town and sit for hours by the roadside before they are able to dispose of their produce. Hay is put up in great bundles and, like everything else, carried on the head. Wood is done up in much the same way, and after the hours spent in gathering the fuel, in walking to the distant market with it, and walking home, it seems cruel that it all is done for so little; if the woman sells her wood for ten or fifteen cents she has done well.

WOMEN CARRYING THE HAY.
A common sight at Ratnagiri. Photographed by Miss Jefferson.

In many places along the public highway there are licensed saloons where the native liquor is sold. Men, and women also, visit these shops and, for one cent, they get a glass of toddy, which they say does them more good than the amount of food they can buy for the same price. For the sake of the merit to be gained by doing a kind act, men have built walls of stone, three or four feet high, by the roadside, where these poor people can place their burdens while they take a rest, and afterward can easily adjust them on their heads again.

Some of the poor women, accustomed to such a life, came into our Widows Home at Ratnagiri. It was hard to know what to do for them. They had been used to nothing but drudgery, and some work they must have. About this time the price of rice was increasing so, that we could not afford to buy it for our orphanage, and besides, they began to bring us such bad rice that we feared all the children would be made ill. So we decided that, for the sake of the children and to provide work for these women, we must start a rice industry. I wish you could know some of our trials during the introduction of that enterprise. People of the place were anxious that it should not be a success.

We bought rice in the hull, which is removed by passing the rice through a heavy stone mill. No one would rent us one of these mills, and when we finally succeeded in getting one, the men played tricks with it, and we lost much rice. We decided to get a mill of our own. The rice in the hull must be weighed and given out, and we had to do this on scales which could weigh only twenty pounds at a time. After the chaff was removed it was again weighed and the chaff weighed separately. The next process was to pound the rice to prepare it for the kettle and then it was weighed again. This weighing meant a great deal of work but was necessary to prevent stealing.

We soon got to understand how much of each kind of rice and how much bran should be used together, and that part of the battle being over, the industry was on a working basis. The children pronounced our rice much better than what they had before, and the difference in cost was a saving of several hundred rupees a year. Besides, employment

was furnished to our needy women. It proved so profitable that when we left India on furlough, it was decided to continue the rice industry.

Some of the younger women, who are in Miss Unsworth's* care, have been taught needlework. They hemstitch handkerchiefs and do plain drawnwork. Quite a sum of money is realized in this way. Boys and girls in the orphanage are required to do a certain amount of work every day. The girls grind, cook and do other housework; and almost every girl, even little things of nine years, can hemstitch and do plain sewing. The boys can make their own shirts. We want all the children to be able to make a livelihood and not remain dependent upon the mission.

(*Mrs. A. L.*) *M. M. Wiley.*

* Of the English Zenana Society.

An Indian Girl Goes Touring

Two years ago, this girl was "scarcely twelve years of age but a woman in experience and suffering." See Dr. Heston's sketch, "A Hospital Patient," WOMAN'S WORK, August, 1905.—ED.

"NOTHING BETTER FOR POISE."

It was her first experience touring. That she enjoyed it was evident from the moment when she sat "like a lady" in the two-horse *tonga* to drive to our first camping place, up to the present time when we emerged from our respective tents at dawn.

"Good night," she said beamingly as she approached, and then hung her head at my amused laugh and murmured, "Good morning, Missi; I shall never learn."

I cheered her up, talking about lessons, and how much that day would see us accomplish in English and arithmetic. I had been experimenting with the child; having her sit beside me during dispensary hours and tell a Bible story to the waiting crowds; on the previous day I had her talk to perhaps a hundred men and women in a high-caste quarter of a near town. To introduce a subject and my young companion, and then to make the points and emphasize them at the close of her animated address, seemed all that was necessary; for the people, watching her glowing face and shining eyes, listened in perfect silence and wonder to her girlish treble voice, rising and rising in its earnestness. "She has learned it by heart," they whispered afterwards, and I said to myself, "Yes, thank God, she has learned—taught by the Spirit of God."

So, to-day was to be hers. As we began our climb, she said exultantly, "Abraham-like, we the difficult hills choose, while the lady of the tent and organ and her girl, Lot-like, the fertile plains take." When, breathless, we stopped to rest, the sun had emerged over the opposite range of hills; touching with high lights the prominences of the landscape, showing the sleepy valley terraced and brilliant green with waving sugar-cane, and burnishing the silver line of the winding river; but leaving our tent nestling white under a banyan tree. As the young day grew, we skirted steep precipices to the music of falling water, toiling ever upward toward the village on the crown of the hill, which was our objective point. As we approached it, we sat down to rest and pray that God would use us for His honor that day, and let His Spirit work in us and in the people to whom we were going.

And how they listened! The whole village came out, and I had scarcely said my say when they began to call for our Indian girl. She it was who vividly told the creation story, the fall of man, the coming of the Saviour. Fearlessly she attacked their idol worship and held it up to scorn, they responding, "Yes, yes; true, true." We left them sitting there upon their haunches, open-mouthed. You could have heard a pin drop. Did the day leave them a little less sordid, with a little longing, a little light, a little hope?

Not far beyond, ten men stopped us in the fields, and we sat down under the golden sun to give our message. The next halt was at a little hamlet of shepherds' huts, where all the people ran in affright at sight of me, one stalwart man being brave enough, however, to rush to the rescue of his toddling two-year-old and convey him to a place of safety. I was surprised at this, but my little helper said reminiscently that she had been wildly terrified, when she came to my professional attention the first time, and would have fled had she dared. "But you, for me, what have done!" she added gratefully. I, too, was grateful when I compared her then miserable existence with her present perfect health. As the sun reached the zenith, we passed a village on the mountain slope embowered in palms and, hungry and footsore though we were, we could not resist the appeal to stop and talk.

With thoughts of breakfast and an afternoon siesta in our minds, we reached our tent only to find a crowd gathered there and a case demanding immediate surgical operation. I explained the necessity for this—a signal for the mother to fall upon the exhausted body of the patient with shrieking and tearing of hair, crying out that it should never be. But the headman of the town interposed, the mother was sent away, and during her absence the operation was compassed under a mango tree, my thirteen-year-old companion giving the anesthetic, while two dirty men held the wounded member for cutting, sewing and splinting, and the "lady of the tent and organ" graciously provided cooking utensils for antiseptic solutions and instruments. "No rest for the wicked," I muttered, as the patient disappeared over the hills on the shoulder of his brother and I turned to the sixty others who were awaiting my services.

The day was waning when we finally sat down to our lessons. We quickly spun them off, until we came to arithmetic and with it the daily struggle. For fifty minutes I illustrated and proved and demonstrated one simple principle, but in vain. Flesh and blood could do no more, and exclaiming in despair, "Thy head is empty; go to thy tent, sit down and think and think," I gave her the book and she went, a thick cloud settling upon her classic brow. At twilight I called her for our evening stroll with water pots upon our heads, than which there is nothing better for correct poise and for counteracting the stooping habits of a sedentary life. Silently she came, gravely she walked just behind me. She spoke monosyllables in response to my questions and vouchsafed no remark of her own. We sat down by the side of a darkly flowing river, turbulent as her inmost thoughts and as secretive, as baffling. I studied the young head with its glossy raven hair, the low, wide brow, the straight nose, the full, curving lips, the gloomy eyes. Poor child! No father, no mother, a brutal husband, a childhood of suffering, just blossoming into womanhood and belated happiness, but none to love or caress. To overcome my aversion to cocoanut-oiled hair, to take her in my arms, to pillow her head on my breast, was the work of a moment, when she melted into torrents of tears and cried out passionately: "You me a blockhead called, and true it is. One I am—so have all my teachers said."

There were laughter and talk as we returned to the tent in the gathering darkness, for God had let His face shine upon us, and peace reigned in our hearts!

Winifred Heston.

Samples from India Reports, 1907

Zenana Visiting at Dehra

Although we cannot tell of women having come out from heathenism to confess Christ, the message has been listened to favorably. Only one instance has been recorded of the zenana visitors being dismissed; this was done by some Jain women.

In the beginning of the year Miss Rose Sinclair, formerly a pupil and many years a valuable teacher in the Girls' School, joined us. Her fidelity to duty is well known in the Mission here. She goes twice a week to a village where there is a school for Gurkha children with twenty pupils, and has five zenanas with twelve women reading Hindi and Roman Urdu. Another visitor had thirty-six zenana pupils. A third teaches thirty women, and has besides thirty-one lis-

teners. The Mohammedan School had to be closed owing to the opposition of a Delhi Moulvi. A fourth teacher has a village school of forty-five. This is a co-educational school consisting of Christians, Gurkha, and other castes. They are encouraging specimens of children.

Tuesday morning is spent in Bible reading at the Mission House and, during our talks and prayers, we have been much refreshed and greatly drawn to each other. Perfect harmony has prevailed among these workers.

Louisa M. Kelso.

A Symptom in Training School, Etawah

We still have the "New Caps" appearing and hope to continue having them, for this signifies a distinct stage in the pupil's career. He is not our newest pupil, but one who has been with us long enough to clean himself up and take a pride in his appearance. He has learned to make use of the pond near by and his clothes have a different hue, though still old and in many cases in rags. But, oh, joy of joys! he has on his head a new cap, either a fancy white one or a black velvet with gorgeous blue and red flowers embroidered around the rim! This has cost him eight cents but he gets five dollars' worth of satisfaction out of it, for it is quite likely the first one he ever owned. We watch every little sign of improvement in these sometimes far from promising pupils. It is at times little less than miraculous, the dropping off of the old lack of manners and putting on of manners, or manliness, which shall I say? There is a change for the better, and we hope in time it will prove to be for God's glory.

Emily N. Forman.

A Happy Leper in Asylum at Allahabad

Of Frances Hoffman, the leper girl from Lalitpur, it is almost impossible to speak too highly. The women and children are cleaner and neater because of her example. When she found she was a leper, she was rebellious and her heart was very bitter against God; but after awhile, she saw the needs of other leper women, and felt that God had some work for her to do, in making their life better. She is very happy in her work. Seven lepers were baptized during the year. *Samuel Higginbottom.*

Touring Incidents, Ratnagiri

Crossing a sugar-cane field we found an old man and his sons at work, and they stopped to listen to the gospel. The old man declared that if he had paid five rupees he could not have heard such a story. When we left he gave us a stock of sugar-cane, saying: "I will sweeten your mouth with sugar but you have sweetened my heart with your story."

RATNAGIRI TOURING PARTY OUT TENTING.

Emily T. Minor.

One day toward evening we were surprised and delighted at the sight of a dear, old, bent form in front of our tent. She embraced us in true Oriental fashion. With cane in hand and body bent almost double, this old woman had with great effort managed to travel a distance of several miles from her village to see us. During famine, several years ago, two of her grandchildren had been taken by the missionaries and she, too, had been kept from starvation. She heard of salvation and gave promise of forsaking idols, but after the stress of famine was over, the attractions of her village were too great for her and she went back,—I cannot say to her gods, for she professed to believe in and pray to the one true God. After visiting us in our tent, she fell and sprained her hip. For a few days acquaintances gave her shelter, but soon tired of the care of her and cast her off, and she was then ministered to by the people of God. When able to be moved she was carried to Ratnagiri, where she recovered strength and, after some time, was taken to a Sabbath service where she gladly made confession of her faith in Christ.

Amanda M. Jefferson.

LETTERS FROM MISSIONARIES

INDIA.

MRS. C. H. BANDY of FATEHGARH wrote, Feb. 1:

We are twelve miles out in the country, in camp. It is difficult to get about save in daylight, so I have evenings for writing. You asked me about our family. Really, I ought to visit you to dispatch this subject. I like to talk about ourselves but am sure to write too much if I begin. Not that we have a big family but such an interesting *one*. And he is just a little Brownie who came to us at five years old. He is ten now. He is an Eurasian, the son of an Irish tea planter who died and left three children and their Indian mother. The Irish aunts took the children from their mother and sent them to native schools hundreds of miles away. Little Rajah William came into our hands and hearts, and as we had no child he has become ours. He says he will find his mother when he is a man, and he is sure she will be a Christian if he tells her to. I will help him to find her if I can. My husband and I have had fourteen years in India and we hope for many more. Five thousand six hundred Christians in this district that we have worked and we want to do much more towards lifting them up. We go about in our two-wheeled cart with everything necessary for camp. We saddle our horses and go across fields to out-of-the-way villages. We have held

FOUR COMMUNION SERVICES SINCE

Sunday. In clear, warm weather these poor people do not show up so poor; in fact, they reflect the brightness around them. But day before yesterday, a gloomy, foggy, cold, biting morning, we struck across the fields to see Christians in two villages. It was too cold for them to be out, so we saw them in their uncomfortable huts. In one house about 6 by 10 feet were five goats, a mother with four children, a bed, a mill, and a tom-tom. Just around the corner two other families were hovering in like manner over a hole in the ground with smouldering buffalo chips to keep them warm.

HOW THEY DID CHEER UP AND BEAM

over the prospect of Heaven. How their eyes filled with tears over the sorrows and sufferings of Jesus. How I winced when I went into these hovels, with animals and people huddled together, and I was not comfortable till I recalled Who was born in a stable. The communion with these people was a real love feast and they will never be the same despairing people again. On three miles, to another family. As I say, when the sun shines we find them in the open court under the trees; this gloomy morning they were inside. They are too poor to have doors, only doorways, and it is their salvation, for fresh air they are bound to get. In this room or stable was a bony little horse in one end, two goats in the other.

BETWEEN HORSE AND GOATS A SICK MOTHER

and in another bed two children trying to keep warm. The children were curious to see me and got up. The little girl, about eight years old, had on a jacket and skirt only; underclothes are unknown. The front width was entirely out of the skirt. It was just held together by band and hem. She was not ashamed, only chilly. The mother has been a cripple for years. They were baptized a few years ago. Just across the yard was another family. In an almost hard-hearted way, it seemed, we evaded the present distress and told them of hell and heaven. Then more of the poor and lowly Jesus. And they

LISTENED, BRIGHTENED AND WEPT

by turns, sang and prayed and commemorated His death—even gave a *pice* each and several sweet potatoes in the collection. Isn't it wonderful how the love of Jesus cheers their poor lives? Everywhere are loud calls for present help and, like the apostle, we say, "Silver and gold have I none."

MISS GRACE ENRIGHT wrote from SANGLI, at the close of 1907:

The revival, some of us have prayed for so long, seems to have come in a measure—not in the way we had expected, for revival in India these days brings the thought of loud manifestations, but with us it has come as the still, small voice. The work has been among heathen, not Christians. December 15 was

A RED-LETTER DAY IN OUR LITTLE CHURCH

when at the communion service fifteen men and women from Hinduism received Christian baptism, and sixteen school-boys took the same step—thirty-one baptisms at one service. These people are all of the Mang caste, and from the same quarter of the town. The various castes have each its little settlement called a "*wadi*." The Mang *wadi* is comparatively small and nearly every family has become, or wishes to be, Christian. About three months before this sudden turning to the Lord, plague had compelled the people to leave the *wadi* and seek refuge in huts out in the fields. Plague raged in and around Sangli and even people in the fields fell victims to it, but, with

the exception of two or three, the Mang people were spared. They returned to their homes convinced that the God they had so long neglected had spared their lives, and they

RESOLVED TO FORSAKE THEIR IDOLS AND

serve Him. They at once requested to be baptized, and our red-letter day in Sangli Church was the result. Requests for baptisms still continue. You cannot imagine what all this means to us who have labored and wrought, and learned to love the people,—now to see them turning to the Saviour, like this, is joy almost more than one can bear. "To Him be the glory, great things He hath done."

MISS A. ADELAIDE BROWNE wrote from KOLHAPUR:

You know my work for the year has been "Alice Home and the Nursery" and two day-schools in town. (Hear Miss Patton beating eggs! I ought to go and help her, but here comes Punabai with her weekly accounts.) Later.—The cake is made, the accounts are settled, and I arranged for getting dresses for my twenty-one women at $1 each. (Later got them for 75 cents.) The Alice Home for widows was begun by Mrs. Goheen in 1903. There, sounds of grinding, washing, singing, laughter, studying (out loud) and teaching are heard daily. Quarreling and friction are—I wish I might say unknown; but we are working up to that ideal of harmony. Twenty women, scarcely any two related, of different castes,

SOME WITH TEMPERS, ALL WITH

fluent command of Marathi—given these conditions, and the result is occasional storms. Enough is earned by the women to board them, but not to cover the cost of clothing. Much time is given to Bible study and new comers learn to read and write. Seven, including two blind women, passed successfully an examination in the Pentateuch. Some are beginning to visit with older Bible women.

OUR HONORED PUNABAI IS THE HUB

around which many of our activities revolve. She advises, consoles, censures and upholds, as occasion demands. Her influence over younger sisters in the faith is invaluable.

Day School has a large number on the roll, about forty in daily attendance. Eight died of plague. One bright girl was interested in committing hymns and Bible verses, and came a long distance to Sunday-school.

SUDDENLY SHE WAS TAKEN OUT,

the teacher was not allowed to go to her, and we hear she has been given to a theatre company for $4 a month. Probably her parents thought she was showing too much interest in Christianity.

KOREA.

MORE AND MARVELOUS TRIUMPHS.

MRS. H. C. WHITING wrote from CHAI RYONG, Jan. 27:

It is always an inspiration when the itinerators come in from their trips and tell how they found the groups of Christians prospering in the country. Their experiences are varied. One gentleman of our Station, just in, was overcome with charcoal fumes on this last trip. When traveling, their meals are cooked over a charcoal brazier, usually out of doors, but as it was very cold he had the brazier brought into the house. After a little, feeling dizzy, he stepped out of doors and, the next he knew, he was lying

ON HIS BACK IN A SNOWDRIFT

and had been there long enough to nearly freeze his ears. However, a twenty-three miles' walk that day worked off the ill effects of the poison.

One group had been visited and he was just leaving when the people said: "Can't you stop long enough to go up over the pass to a village on the other side and see the people over there? They have a mind to believe." The missionary followed their lead

AND WHAT SHOULD HE FIND BUT A

little village tucked away in the mountains where no foreigner had been and there were

FORTY PEOPLE WITH HYMN-BOOKS AND BIBLES

meeting regularly every night in a church they had built themselves for the worship of God! Are not our hearts stirred when we think of a field so ripe for the planting that stray seeds fallen by the wayside have sprung up and borne such a harvest? This is the

HARVEST OF THE PRAYERS OF THE CHURCH

at home and in Korea, and this is but one harvest sheaf among many all over this land.

Through the shifting of territory from the care of one missionary to another, one group of Christians had been overlooked, each thinking the other had charge of it. On this last trip, the lost group was found; they had

NOT BEEN VISITED FOR SEVEN YEARS.

On examination, fourteen people were found ready for baptism. That day when these fourteen were baptized and received the sacrament

NOT ONE HAD EVER SEEN EITHER CEREMONY

before. In the midst of heathenism, with small temporal advantage and many disadvantages, these people have grown in grace. In the Korean Church is the spirit of

BIBLE STUDY AMONG ALL CLASSES

Our women are backward because, when they begin to believe, very few can read compared with the men, but they want to learn. Here

at Chai Ryong where, two years ago, there were about fifty adherents, only one woman and four men were capable of teaching. Now, though the new church seats one thousand, men and women meet separately, the only way to make room for divided classes. At teachers' meeting, 8:30,

THIRTEEN MEN AND NINE WOMEN TEACHERS,

led by a foreigner, study the lesson. They began Matthew over a year ago and have reached chapter xviii. The school for men and boys opens at 9:30 and closes at 11; fifteen minutes later, the women who have been doing the morning's work at home arrive, and the men watch the house. Only twenty-four babies were out last Sunday, which shows that a good many fathers are doing their duty. The figures for last Sunday were 305 men, 95 boys, 269 women and 55 girls; total, 724.

CHINA.

ANNOUNCING ARRIVAL.

DR. E. ESTHER ANDERSON wrote from SOOCHOW, January 4:

First of all I want to thank my dear friends in Philadelphia for their prayers, and to assure you that they were answered abundantly. I had a delightful voyage and

ARRIVED AT TOOKER HOSPITAL NEW YEAR'S EVE,

where you may know I had a most cordial welcome. Dr. Cattell had met me in Shanghai. On our arrival we found the hospital matron very low with scarlet fever; she died before morning, and was buried in the afternoon. Many were exposed to the contagion so that, with all the care and disinfection, we feel only God's hand can stay it. Quarantine is giving me an earlier insight into customs than we had anticipated, yet I can be glad of almost anything that will prepare me more quickly to share the burden; there is so much work to be done! My language lessons begin next week; perhaps in my next letter I may write you in Chinese! It

MAKES ME BUBBLE OVER WITH HAPPINESS

just to be here and see the prosperity and opportunities.

ANNOUNCING ARRIVAL.

DR. ELIZABETH R. CARPER wrote her first letter from LIEN-CHOU the day after Christmas:

In two more days I will have spent two weeks at Lien-chou. I wish I could tell you in detail of my trip up the river from Canton. Miss Patterson came down to meet me in a large boat. You can imagine how slow our progress was, for it took nearly three weeks to go less than 300 miles. We walked every day and saw people *everywhere*, and I began to realize

THE SIGNIFICANCE OF "CHINA'S MILLIONS."

It seemed a very long journey to Lien-chou, but the wonderful mountains were ever with us, sometimes near, never far off. Heathen temples were numerous and usually situated in a grove at the foot of a mountain. One Sunday Mr. Wong preached twice in a large town where the Mission owns a chapel.

I HAD MY FIRST PATIENT THERE,

a little child who was brought to the boat. Next morning before we left, the parents returned saying the child was better and presented a basket of sweet potatoes. Dec. 13, we were surprised by the arrival of Dr. and Mrs. Ross in a small boat. They brought us to Lien-chou Saturday. Sunday it was sweet to hear the Chinese singing hymns and to listen to a Chinese pastor, even if I could not understand him. This is a beautiful situation. We are on a hill across the river from the city, surrounded by villages. In all directions one sees fertile valleys and mountains. The city has about 60,000 people, I believe, and is surrounded by a high wall. The boys' schoolhouse and a residence for single ladies are finished; the church and Mr. Edwards' house are almost completed; the Men's Hospital and a house for Dr. Ross are to be put up next and, then, the Women's Hospital. The ruins of some of the buildings still remain and it is a sad sight. The

NEW CHURCH IS BEAUTIFUL INSIDE AND OUT.

It is built of birch and painted red; seating capacity, 700. Yesterday there must have been about as many here for Christmas exercises. The School Chapel was decorated by the Chinese. The girls from Miss Patterson's school at Sam Kong were here, so we had special music; their voices sounded almost like singing at home, and the boys do well, too. The programme was most appropriate. It does one's heart good to see these dear people so changed through the love and knowledge of Jesus. I am fast learning that there are beautiful Chinese women, and men who are by no means ugly. I had an idea that none of them is very attractive in appearance. A reception was given me by the Christians on the day before Christmas. I had to sit near the preacher facing the audience, and after the address of welcome, music, etc., was introduced to each one. It was rather embarrassing. Tea and cakes were served in closing and the minister told everyone "to be careful with the paper napkins because we would need them next day at Christmas services."

I cannot tell you, neither could I express to them, what that little service meant to me.

IT WAS A TRIBUTE TO DR. CHESNUT

and I felt that I must live up to her record. The people love her very tenderly and tell many pretty stories of her good deeds. I have heard of several notable conversions here since the trouble.

HOME DEPARTMENT

PROGRAMME FOR MAY MISSIONARY MEETING

On map of the world travel to remote Chieng Rai, Laos, the farthest away, in time, of any Presbyterian station, sketching incidentally the various methods of travel necessary to reach that point.

Tell why Siam and Laos are always grouped together, their relation to each other, and their location relatively to other Eastern countries.

Give outline sketch of the stations in both countries. What is the peculiar responsibility of our Church there?

Ten-minute talk on Educational Work—the Boys' Christian High School, with seven years' course; Harriet House School for Girls, work opening for its pupils, etc. Quote remarks of the Siamese Minister of Education about girls' studies. (See "Presbyterian Schools and Colleges," Board's *Report*, etc.)

Ten-minute talk on Hospital Work—name the hospitals; tell how far they are self-supporting; speak of the Woman's Ward at Lakawn, entirely given by women; the first gift from a Siamese; give incidents of medical work.

Sing "At even when the sun was set."

Ten-minute talk on Itinerating and Evangelistic Work. Describe the *Kalamazoo*; quote from Dr. Dunlap, WOMAN'S WORK, May, '06, p. 108. Quote several brief passages from missionaries' letters. Abundant material may be found in the Board's *Report*, recent numbers of WOMAN'S WORK, Dr. Arthur J. Brown's *Report of Visit to Siam and Laos*, etc.

Give ten minutes to three condensed sketches of notable personalities:

(*a*) The first martyrs in Laos.
(*b*) The McGilvary family.
(*c*) Boon Boon Itt.

An illustrated lecture on Laos, with stereopticon slides, may be obtained from the Foreign Missions Library, 156 Fifth Ave. The charge is $1.50, and expressage additional.

CORRECTION.—By a slip the wrong hymn was attributed to Krishna Pal, last month. The hymn he wrote may be found in *Lux Christi*, page 175. It begins:

"O thou, my soul, forget no more
The Friend who all thy sorrows bore."

NOTICES FROM THE BUSINESS OFFICE OF WOMAN'S WORK

On request to their own headquarters, Secretaries of Literature may obtain any number desired of a special small receipt-form to give to their subscribers to WOMAN'S WORK. When dated, these will be a record of the time of expiration, and a reminder to renew.

Through the thoughtfulness of some of our subscribers, we have the pleasure of sending this magazine to many home missionaries who have expressed a desire to receive it. *The Home Mission Monthly* now kindly offers to send that magazine to any of our missionaries who write to them requesting it.

ANOTHER AND ANOTHER

From various directions we hear how hearts have been touched by "The Story of Little George and His Silver Dollar."* It has brought us another story, that of a little New York boy, a grandson of Dr. F. F. Ellinwood. Pierpont was richly endowed, a boy of force and dancing spirits, whose six years were full of promise. One of his happy, confident sayings was on the subject of Heaven. "Wouldn't you be lonesome there?" asked his mother. "No, I would cuddle up in Jesus' arms." By-and-by came ten sharp days; then he was folded safe in the arms of Jesus. Besides his mite-box, which was carried to the mission circle where he used to go, Pierpont had some money in the bank, and this was regarded as sacred, to be set apart for the love of Christ. First, a part of the money was taken for a gift to Pierpont's dear nurse; then some more, to send a city waif to a home in the country; and the rest was sent to a friend in China. So here comes the story of another boy who lives in Paotingfu. It was written by Miss Grace Newton only last January. She says:

I think I have found and satisfactorily tested the boy to be helped by Pierpont's money. Four years ago, a dear little boy came regularly to my heathen Sunday-school, a very small boy, abnormally attentive and always polite. Then his mother came and said Chiang was anxious to go to school, but they could not afford to send him. I suggested his coming as a day scholar to my girls' school, and this mite of an urchin, seven years old, put in an appearance the next day. He attended a year and a half and behaved like a gentleman. His mother came to see me frequently; they are extremely poor but self-respecting.

Next, Chiang confided to me that he would like to go to the boys' school. The charge is about fifty cents a month, so I told Chiang that if they would pay half, I would also. They agreed and kept their bargain faithfully. Chiang is studious and bright and seemed to be spiritually awakened. He got his mother to join Miss Gowans' class, and would tear in himself on Saturday and spend the whole day there, helping his mother learn to read. Miss Gowans said it brought the tears to her eyes to see that bright face bending over his mother's trying to make her understand.

Last autumn, I asked Chiang if he would

*See WOMAN'S WORK, December, 1907.

like to go up to our higher grade mission school in Peking. He was wild to go, and his mother would let me take him to the North Pole if I suggested it. So the boy is now a student in Truth Hall. Mrs. Cunningham writes that he is doing very well.

So far I have never used Pierpont's money for him. I felt *that* twenty dollars was too sacred to be used for ordinary Chinese boys, but I really consider this child unusual and so does every one. Long, long ago, he would not allow his mother to burn incense or put up any gate and kitchen gods. I do not know what the expense is at Truth Hall, but your money would probably cover one year. Won't you pray that Chiang may become a devoted Christian worker? Many boys get switched off to railroad or other business positions.

SUGGESTIONS

FROM a subscriber in New London, Conn.:

"Mrs. —— and I were delighted with the article on 'The Lady of the Decoration' in WOMAN'S WORK. The book was charmingly written, barring an occasional coarseness and an almost oath, now and then; but we thought it flippant in its tone and often disagreeable. It grew better towards the end, but I should dread its influence on young people who are fond enough already of reckless talk and covert sneers at religion. I was specially vexed by her 'Let us pray' on p. 35. What can I do with my copy? If I give it away, I think I shall paste the 'Critique on a Popular Book' inside, that the poison may be followed by the antidote. I wish every copy might have it attached."

FROM California:

"It was my pleasure to attend a missionary meeting where presbyterial presidents were to give two-minute talks on different fields in Africa. All were instructive and interesting, but too long. Over half the people had left when it was time, or rather past time, for the returned missionary from Africa to speak."

FROM Los Angeles, Cal.:

"A feature here is the all-day meeting. Executive meeting of Presbyterial Society is open to all. I have attended many meetings where there was 'not time' for necessary business, but there seems to be time here—and not too much for the interesting speakers and profitable discussions."

SPEAKING of the "oldest" woman's missionary societies, one which was organized in 1803, at Southampton, Mass., celebrated its centennial four years ago. Tradition has it that one of the charter members gave twelve dollars to foreign missions when she had twelve patches on the gown she wore. From this society members have gone themselves, or have given their sons and daughters, as missionaries to Liberia, Asia Minor, Persia, China, and the Pacific Islands, as well as to the Indian, the black man and the white, of our own land. In recent years, this society of a small country town has numbered about thirty members and contributed annually $60–$70. Last year, when an advance to $75 was asked for there was a temporary hesitation, but the treasurer now reports $89 to their credit.

IN PAPER COVERS, WORTH READING

Korea's Only Hope, a Vassar Graduate's Opinion of Foreign Missions, is a striking and sensible leaflet issued by the Board of Foreign Missions. It will interest all sorts of people.

Canton Christian College, Its Field and Work in China, in two dozen pages, is an unusually complete description, with beautiful and appropos illustrations. Size, 9½ x 8½ inches. The edition is limited and not for sale.

Kiang-An Mission, Station Reports, 1906-1907. This valuable Report was received *after* China Number of WOMAN'S WORK, 1908, was in press.

North China Presbyterian Mission, Personal Reports, 1906-1907. This pamphlet of 60 pp. was gratefully received in time to be very useful.

Annual Report of Ameriean Presbyterian Mission, Hainan, year ending Nov. 1, 1906. Three copies of this Report, in a handsome red cover, came to hand *one year after date.*

Naeaoyoe, 1, 1907. This "Annual" from the College at Coyoacan, Mexico, in its heavy paper, photogravures and general appearance, well bears comparison with publications from institutions of similar grade in the United States.

Around the World for the American Bible Society, by John Fox, D.D., is another of these handsomely printed, much-illustrated pamphlets which appeal to the eye and are fitted to reach the heart. Dr. Fox's letters begin in London and close in Japan.

Minutes of Annual Meeting of the Panjab Mission, 1907.

Register of the Union Colleges of North China Educational Union.

Medical Missions in India for July, 1907.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

March 4.—At New York, Rev. and Mrs. Arthur H. Ewing, from Allahabad, India. Address, care Mr. Speer, 156 Fifth Ave., New York.

DEPARTURES:

Feb. 15.—From New York, Mr. Francis B. Guthrie, returning to Lolodorf, Kamerun. Rev. L. D. Heminger, returning to Kamerun, W. Africa.

Feb. 25.—From San Francisco, Rev. and Mrs. Wm. H. Gleysteen, returning to North China Mission. Miss Anna Hoffman to join North China Mission.

NOTES FROM HEADQUARTERS

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.
Schools and Colleges.each, 2 cts.; set, 15 cts.
Medical Series.....each, 3 cts.; set, 15 cts.
Home Life..... 2 cts.
Illustrated Programmes.....per doz. 5 cts.
Hero Series..... 2 cts.

The following helps are permanent and may be obtained from all Women's Boards—

The Year Book of Prayer, 1908..... 10 cts.
A Visit to the West Africa Mission.... 10 cts

Mission Study Series:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi, Social Progress,
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

For Children:—

A Cruise in the Island World..... 20 cts.
In Circles of Light..... 20 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, April 21. Topics: *Our Missionary Candidates* and *India*.

LAST call before books close! Money must be received in Phila. on or before March 31.

THE Thirty-eighth Anniversary of the Woman's Foreign Missionary Society of the Presbyterian Church (Biennial Assembly) will be held in the Chambers-Wylie Memorial, Phila., Pa., April 28 to 30. "One delegate may be sent from each Synodical and Presbyterial Society, each Auxiliary and Young People's organization contributing through the W. F. M. S." The Presbyterial Societies of Philadelphia and Philadelphia North extend cordial hospitality to all missionaries and delegates attending the meeting; board will be secured for others at boarding-houses and hotels. Names of delegates desiring entertainment, and applications for boarding-places, should be sent by April 14 to Miss Ella Burgin, 2037 Arch St., Phila. State whether you are missionary, delegate or visitor, and, if an officer in your society, name the office.

The Assembly begins this year with a session Tuesday afternoon, and every delegate should be there. Devotional service the same evening will be led by Mrs. B. W. Labaree, formerly of Persia. Secretary White and Dr. Underwood of Korea are expected Wednesday evening, at which time missionary moving pictures will be shown. A fine meeting is planned for children Tuesday afternoon. Much attention is being given to conferences.

Among missionaries expected are Mrs. Drummond, Mrs. McCandliss, Mrs. Neal, Miss Lattimore of China; Mrs. J. C. R. Ewing, Mrs. Orbison, Miss Donaldson, India; Mrs. Bruen, Mrs. Hall, Mrs. Underwood, Korea; Mrs. Cochran, Persia.

Let there be earnest prayer for all preparing for the Assembly and for those who will attend.

RECENT legislation permits the following railroad rates *on card orders:* Two cents per mile in each direction from points in Pennsylvania east of Erie, Oil City and Pittsburgh; in N. J., Del., Md., D. C., and W. Va.; tickets to be sold, and good, going, April 25 to 30; returning, to May 2, inclusive. Delegates and others within these bounds may secure card orders by sending names, addresses and two-cent stamp to Miss Douglas, 501 Witherspoon Building, Phila., before April 19. These orders must be presented to the ticket agent at starting point in order to secure reduced fare.

FIRST fruits of *Men's* Convention! The sessions had hardly closed when $500 for the Korean Propaganda was offered our treasurer, by a delegate.

RECENT visitors: Mrs. J. B. Neal, Rev. C. E. Patton, Dr. H. M. McCandliss, all of China, Mrs. Bruen, Korea, and Mrs. J. F. Miller, president of Pittsburgh Presbyterial Society.

NEW catalogue of leaflets ready, also catalogue of our circulating and reference missionary library. Send postage in ordering. *Africa for Juniors* costs 25 cents, instead of 10 cents, as advertised last month.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour. Visitors welcome.

THE Thirty-eighth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held Wednesday, April 22, in the lecture room of the Fifth Avenue Presbyterian Church, New York City. Entrance on 55th Street, west of Fifth Avenue. The morning session will begin at 10 o'clock with a half-hour devotional meeting. Accounts of the work of the year, both at home and abroad, will be given by the Secretaries and Treasurer. A simple lunch will be served to delegates at 12:30. At the afternoon session, which will begin at 2:30, there will be an address by Mrs. Charles N. Thorpe, president of the Philadelphia Society, who has visited a number of the mission stations during the past year. This is the year when the Annual Meet-

ing is usually confined to a morning session, and this change to an all-day meeting is made in the hope that a larger number may thereby be enabled to hear Mrs. Thorpe.

Miss M. G. Janeway, 441 Park Avenue, is Chairman of the Credential Committee, who will be in the Room at 9:30 A.M. to enroll delegates and distribute badges.

To the great regret of her co-workers, Mrs. Joshua A. Hatfield has been compelled by ill health to give up her work as Home Secretary of the Board. Mrs. Henry M. Humphrey, one of the managers and a former Home Secretary, will for the present correspond with Mrs. Hatfield's societies.

IN SPITE of "hard times" and "financial depression," Utica Branch reports to January 1st of the present year a contribution nearly $700 ahead of last year, and Buffalo Presbyterial Society sends the largest contribution in the last six years. What these societies have done in spite of difficulties others can do also. An "extra" gift explains a part of the increase from Utica.

HAS the leader of every Mission Band or Junior Society in our Board received a copy of the new number of *The Foreign Post?* If not, please secure one through your Presbyterial Secretary or from Room 818, 156 Fifth Avenue. The first page of this number is intended for leaders. Questions to leaders are asked and literature suggested, and a short explanation given of each of our special objects, with recent news from the field. A copy should be in the hands of every leader and member of the society, and also of presidents of the Women's societies, particularly in churches where there is as yet no children's organization.

THE whole tone of the meeting held the first Wednesday of March was the necessity of entering "open doors" *now*. Rev. W B. Boomer from Santiago, Chile, told of the brave work Christians there are doing, and pleaded for help to meet the large demands, in men and money. Rev. F. W. Bible of Hangchow spoke even more strongly in the same line, adding that those who know the situation feel the time for Christian work by foreigners in China may be limited, and the Church should either meet the opportunity or hand it over to those who will. Dr. Halsey's news from Africa was most encouraging. Three of the churches have undertaken self-support. Girls are now crowding into the schools.

HELPS ON INDIA: *The Christian Conquest* of India, 35 cts.; *Modern Hinduism*, 5 cts; *Caste and Its Results, If They Only Knew, Maghi and Moti, William Carey*, each 2 cts.; *A Bit of Zenana Work, What is a Zenana? Woman's Rights in India*, each 1 ct.

NEW LEAFLETS: *The Name Above Every Name*, a Bible reading, 50 cts. per 100; *Pedro Recto*, a Filipino; *Little George and His Silver Dollar, Tilly's Thanksgiving Dollar*, each 2 cts.; *A Passion Flower*, an Easter booklet by Lucy M. Waterbury, 25 cts.

From Northern New York.

THE Thirty-sixth Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the Union Church, Schenectady, N. Y., April 15 and 16.

The session will open on Wednesday at 3:15 P. M. with a devotional service. The Rev. J. C. R. Ewing, D.D., President of Forman College, Lahore, India, will give the address on the same evening. Thursday the session will open at 9:15 A. M., and it is hoped that Mrs. J. A. Silsby will be with us and address the meeting. All delegates desiring entertainment over night are requested to send their names, with full address, to Mrs. E. C. Lawrence, 30 University Place, Schenectady, N. Y., not later than April 6.

Notices of the meeting, with full particulars, will be sent to all secretaries; if not received by March 23, please notify Miss E. A. Darling, 42 Chedell Place, Auburn, N. Y.

Let the Annual Meeting be made a special subject of prayer at the meetings in April, that our coming together may be for the furtherance of God's Kingdom.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

As the Board has no public meetings this year, we hope for largely attended presbyterial meetings. The dates within the Synod of Kansas are as follows:

Osborne	Presbytery	Hays	April 10.
Neosho	"	Fort Scott	April 14, 15.
Topeka	"	Topeka	April 16, 17.
Solomon	"	Clyde	April 28, 29.
Highland	"	Bern	April 30, May 1.
Emporia	"	Wichita	May 12, 13.
Larned	"	Pratt	May 7, 8.

Synod of Missouri:

Salt River	Presbytery	———	March 24.
McGee	"	———	March 26.
St. Joseph	"	———	March 31.
Kansas City	"	———	April 1 2.
Sedalia	"	———	April 2, 3.
Ozark	"	———	April 7, 8.
Iron Mountain	"	———	April 15.
Kirksville		———	April 22, 23.
St. Louis		First Church	April 3.

A LETTER from Miss Clark of Ferozepore tells of her long illness, her slow but sure recovery, her return to work, and the approaching mission meeting. Miss Clark has been silent so long on account of the long period of convalescence,—she is usually very punctual in writing to headquarters.

DR. MCARTHUR is much improved in health, after a rest of more than a week at the home of Mrs. L. W. Manning in St. Louis. She will speak at several meetings in Oklahoma Synod.

IT would be a great favor to the Board if missionaries who are home on furlough would apprise the office of the fact of their arrival in this country *as soon as possible*. It has happened, in more than one case, that missionaries have been in the United States for weeks —even *months*—before we were aware of their arrival. Courtesy, it would seem, would demand this much attention to the Board which supports them. Many of our missionaries, no doubt, have overlooked their duty in this matter. We hope that this will be the last time this needs to be mentioned.

From San Francisco.

Headquarters, 920 Sacramento St., San Francisco.

THE Thirty-fifth Annual Meeting is looked forward to with fond anticipation. April 14, 15, 16 are the days appointed. Wednesday, at 2:30 P. M., a reception will be tendered the delegates. Thursday, reports for the year and helpful talks from delegates will be heard. Tuesday, if the Lord wills, the new house will be dedicated. The mission family will have moved in; the Occidental Board will bridge over two years of wandering, and this will be its song: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truths' sake. Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever."

THE auditorium is to be furnished in Oriental style as far as possible and the "In His Name Society" will pay the cost of it. This is to be named "Culbertson Hall," in memory of Margaret Culbertson, a member of the Society, who gave twenty years of her life to heroic rescue work.

SOCIETIES and individuals are volunteering to furnish rooms. The money required for a room is $75; for a bed, $25. This interest calls forth many tender memories.

MRS. AVERY overruns the estimate and gives $125 to furnish a room for a miniature hospital, fitted up minutely for the comfort of the sick; and this is for a memorial to her late husband, Dr. E. H. Avery, who was greatly beloved.

THE dainty little Japanese girl, Chica, who was in the Mission Home for many years, sends $50 as her gift "to furnish the sitting-room for the ladies, who have been so kind." Chica used to play the "Wedding March" on the piano as a bridal party marched down the aisle to the altar. Now she assists her husband in his restaurant, beginning their day's work at 5 o'clock A. M. Mrs. Sturge has been their close friend.

REV. J. H. LAUGHLIN has planned that in the new Chinese church the first floor shall be devoted to the education of children and young men. We hope that all the rooms will be swarming with pupils. Two rooms and a playground at the rear of the church are now enjoyed by the Occidental School. This was established by the Occidental Board in 1877, and Dr. and Mrs. I. M. Condit helped at the start to place it on a good foundation. Children from some of the best families attended and are now prominent persons. Miss M. M. Baskin of blessed memory was the first teacher.

From Portland, Oregon.

Meetings on first and third Tuesdays each month at the First Presbyterian Church. Visitors welcome.

OFFICERS and members of the North Pacific Board at Portland are delighted to again welcome delegates to Annual Meeting at headquarters. In 1887 a little company of women gathered here and organized a Home and Foreign Missions Board. It will be Portland's privilege to welcome back those who remain of that consecrated little band, and with them a company of women representing hosts of earnest Christian workers throughout the territory. The meeting promises to be a memorable one. Careful plans have been made for entertainment of delegates and visitors. Names should be sent, if possible, by April 1st to Mrs. G. B. Cellars, 324 E. 11th St., Portland. After delegates have received cards of assignment, they should inform their hostesses when to expect them.

PRESBYTERIAL meetings have been the centers of interest the last few weeks. These meetings, with fine programmes, carefully prepared reports, wholesome competition and delightful reunions, occupy an important place in our carefully planned system of work. As goes the society's report, the presbyterial report, so goes the report of the Board. Each organization must have capable, loyal officers to carry the work to its best consummation. It is desired that the date of presbyterial meeting be set at least two weeks before Annual Meeting of North Pacific Board, in order that all reports may reach that meeting and be printed.

MISSIONARY conferences held in the leading towns and cities of Oregon and Washington, conducted by Rev. Dwight E. Potter, Field Secretary of the Assembly's Board of Foreign Missions, assisted by Miss Julia Fraser, Pacific Coast Secretary of Woman's Board of Home Missions, have been most successful. These speakers have been heartily welcomed and splendid results are expected. Mr. Potter was most fortunate in securing the assistance of Rev. Frank W. Bible, a missionary just returned home on furlough from China. His field of labor is Hangchow, China, the capital of Chekiang Province, the smallest in China, yet having an immense population. Mr. Bible delivered a sermon in First Church, Portland, on "New China and Its Needs," which deeply stirred the hearts of the audience. The sermon was followed by an offering for foreign missions of $1,800.00; this, added to $1,400.00, which had been given during the year, makes the annual offering $3,200.00, far exceeding that of any other year. The amount given by the missionary societies is not included in this gift. The missionary lights of the church are carefully tended by the pastor.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for February, 1908.

By totals from Presbyterial Societies.

BALTIMORE,	$223.70	HURON,	$47.55	STEUBENVILLE,	$25.00
BELLEFONTAINE,	8.00	MONMOUTH,	6.75	UNION,	13.45
CARLISLE,	100.00	NEWARK,	2,124.48	WEST JERSEY,	23.50
CHILLICOTHE,	119.48	NEW BRUNSWICK,	61.00	WESTMINSTER,	$50.00
CLEVELAND,	75.00	NEW CASTLE,	1.00	Miscellaneons,	67.55
ERIE,	1,369.35	NEW HOPE,	11.75		
FLORIDA,	14.00	PHILADELPHIA NORTH,	60.00		
HUNTINGDON,	1,554.31	PITTSBURG,	3,375.62		

Total for February, 1908, $9,331.49
Total since April 1, 1907, 89,183.92

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

India Famine Fund. $111.64

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1908.

* Indicates Praise Offerings.

BINGHAMTON.—Binghamton, Floral Ave., Bd., 1; North, 5, Jr. C.E., 5; Ross Mem'l, 5, $16.00

BOSTON, MASS.—Antrim, N. H., C.E., 10; Boston, 1st, 70.25, Paul Hershey Bd., 5; Scotch, Light Bearers, 9, C.E., 25; East Boston, C.E., 25; Roxbury, 20; South Boston, 5; Brookline, 20; Hyde Park, 5.25, C.E., 5; Litchfield, N. H., 7; Londonderry, N. H., 6; Lowell, C.E., 25; Lynn, C.E., 25; New Boston, N. H., C.E., 7.23; Newburyport, 1st, 12.50; Newport, R. I., 5; Providence, R. I., 1st, 15, *5, C.E., 6.25; 2d, C.E., 15; Quincy, C.E., 18.75; Somerville, 5; South Ryegate, Vt., C.E., 10; Worcester, 8.50, 370.73

BROOKLYN.—Brooklyn, Cuyler Chapel, Jr. C.E., 5.00

BUFFALO.—Akron, C.E., 4; Buffalo, Bethesda, C.E., 2.50; 1st, Jr. League, 10; North, 176, Y.W.S., 81; Westm'r, 75, Jr. Parish Soc., 10; East Aurora, C.E., 5; Franklinville, C.E., 10; Portville, 30; Silver Creek, 8.10; Mrs. Mary Sneed Lewis, 25, 436.60

CAYUGA.—Auburn, Central, 60; 1st, 55; 2d, 93.26; Westminster, 5, Y.L.S., 20, Bd., 3; Five Corners, C.E., 2.50; Ithaca, 51.38, Queen Esther Cir., 8, "Little Doers," 1.75; Meridian, 5; Scipioville, C.E., 5; Union Springs, 15; Weedsport, 12, C.E., 5; A Friend, 25, 365.99

GENEVA.—Geneva, North, *20, Y.W.S., 12.50, C.E., 7.50; Naples, 12.50; Oaks Corners, 7.50; Penn Yan, 30; Seneca, 69.29; Seneca Falls, 21.75; Shortsville, 5, C.E., 15; Trumansburg, 13.50; Waterloo, 12.50, Girls' Bd., 2.45; West Fayette, C.E., 3, 232.49

HUDSON.—Florida, Bds., 6, Jr. C.E., 5; Goshen, 36.50, A.E.M. Soc., 31; Haverstraw, Central, 25; Hamptonburg Ch., C.E., 6.50; Middletown, Westm'r, 41.80; Scotchtown, 9; Stony Point, 2, 162.80

LONG ISLAND.—Shelter Island, C.E., 2.00

LYONS.—Clyde, 34.60; Marion, C.E., 5; Newark, 10; Palmyra, 11; Wolcott, 8, 68.60

MORRIS AND ORANGE, N. J.—Morristown, 1st, 225; South St., 162.50, Y.W.S., 80, 467.50

NASSAU.—Babylon, 15; Brentwood, 3; Elmhurst, 20; Far Rockaway, C.E., 5; Freeport, C.E., 4; Glen Cove, 23; Hempstead, C.E., 3.40; Huntington, 1st, 20; Jamaica, 36, Do Good Bd., 5.85; Mineola, 3; Smithtown Branch, 15, 153.25

NEW YORK.—New York, Adams Mem'l, 20; Bethany, 25; Brick, 75, Y.W.S., 240; Central, 125, C.E., 41.75; Ch. of the Covenant, 75; Ch. of the Puritans, Y.P.S., 50, Puritan League, 9.50; 5th Ave., 400; Harlem, Helping Hands, 20; Madison Sq., 1,050; Mt. Washington, 25; North, 10, C.E., 56.67; Park, 122.50, Y.W.S., 122.50, Seekers for Pearls, 25; Riverdale, 35; Rutgers, 75; St. Nicholas, 25; Scotch, 25, C. E., 500; Spring St., Ivy Bd., 20; University Pl., Evening Branch, 50; West, 250; West Farms, 15; Olivet, 150; Miss Marcella D. Jarvis, 135; Mrs. Geo. A. Spalding, 25; Stapleton, S. I., 1st, 42; West New Brighton, S. I., Calvary, 52.59, 3,892.51

ROCHESTER.—Avon, Central, 12.50, "Missionary Helpers," 17; Gates, 17; Geneseo, Jane Ward Soc., 50; Groveland, Y.L.S., 5; Mt. Morris, 10; Rochester, Central, 120, China Cir., 75, Y.W.S., 128.21, China Cir., 125; 1st, 100, Girls' Bd., 100; North, 5, 764.71

ST. LAWRENCE.—Adams, C.E., 8; Brasher Falls, 2.50; Carthage, 10; Gouverneur, 20; Hammond, 20; Ogdensburg, 1st, C.E., 5; Ox Bow, 5, C.E., 5, Jr. C.E., 50 cts.; Sacket Harbor, 9; Waddington, 1st, C.E., 5; Scotch, 26; Watertown, 1st, 25, 141.00

SYRACUSE.—Baldwinsville, 16.51; Canastota, 3, Miss. Cir., 58.30, C.E., 10.50; Constantia, 5; Onondaga, Valley, 10; Skaneateles, 11; Syracuse, Park, 100; Westm'r, 5, 219.31

UTICA.—Boonville, 25, S.S., 12.28; Camden, 12.31; Clinton, 45, *1.25, S.S., 25; Holland Patent, 50; Ilion, 15, Mrs. C. R. Burt, 15, C.E., 10; Little Falls, 125, S.S., 25; Lowville, 20; Lyon Falls, 35; New Hartford, 10; North Gage, 10; Oneida Castle, 25, Bd., 2, C.E., 5, Jr. C.E., 1; Rome, 65, C.E., 9, S.S., 25; Sauquoit, 7, Y.P. Bd., 10; Utica, Bethany, 10; 1st, 80, Mrs. Goldthwaite, 125, Jr. Do Good Bd., 10, Prim. Do Good Bd., 10, S.S., 25; Mem'l, 10; Olivet, 10; Westm'r, 10, One Member, 4, Fisher Soc., 75, Brown Bd., 40, Baby Bd., 5, S.S., 5; Verona, Willing Workers, 2, S.S., 3.93; Westernville, 10, *14, C.E., 5, Jr. C.E., 5, S.S., 5, 1,048.77

WESTCHESTER.—Bedford, 5; Bridgeport, Ct., 19.43; Hartford, Ct., 1; Katonah, C.E., 10; Mt. Kisco, 7; Ossining, 21.90, C.E., 50; Patterson, 10.25; Peekskill, 1st and 2d, 24.40; Rye, 102.42; Stamford, Ct., 100, Jr. C.E., 20; Yonkers, 1st, 120; Yorktown, 2, 493.40

MISCELLANEOUS.—Coll. at Prayer-meeting, 56.43; Sitka, Alaska, 25, 81.43

LEGACY.—Estate of Miss Ada C. Chapman, 190.90

Total,	$9,112.99
Total since April 1, 1907,	56,034.40

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., N. Y. City.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for February, 1908.

ABERDEEN.—Sisseton, $5.00

BISMARCK.—Bismarck, Miss E. L. Bell, 5.00

CEDAR RAPIDS.—Anamosa, 4.80; Atkins, 7.75; Cedar Rapids, Central Pk., 6; 1st, 90; Olivet, 4.10; Sinclair Mem'l, 5; Westm'r, 30; Clinton, 29; Mt. Vernon, 25; Marion, 13; Pleasant Ridge, 2.50; Scotch Grove, 3; Vinton, 100; Wyoming, 3.85, 324.00

CHICAGO.—Chicago, 1st, 269.57, Pr. Off., 328.35, C.E., 9.70; 2d, 125.63; 3d, 150, Y.P.S., 50; 4th, 9.70; Christ Ch., 7.50; Covenant, 3.64; Crerar, C.E., 5.82, Jr. C.E., 97 cts.; 52d Ave., 1; 41st St., 24.25; Fullerton Ave., 20; Hyde Pk., 118.25, Busy Bees, 24.25; Immanuel, Interm. C.E., 4.85; Millard Ave., 3; Railroad Mission, Jr. C.E., 1.94; Chicago Heights, 27; Englewood, 1st, 14.55; Evanston, 1st, 141.17; 2d, 17.46; Homewood, 1; Joliet, 1st, 40; La Grange, 24.25; Manteno, Bd., 1.94; Peotone, Bd., 17.46; Ravenswood, 25; Wilmington, Mrs. A. J. White, 2, 1,470.25

CHIPPEWA.—Eau Claire, C.E., 2.08; Stanley, 5, 7.08

CORNING.—Emerson, 20.00

DENVER.—Denver, Corona, C.E., 2.50; Hyde Pk., C.E., 15; S. Broadway, 8; 23d Ave., 60; York St., C.E., 10, 95.50

DETROIT.—Dearborn, Westm'r L., 2.60; Detroit, Bethany, 50; 1st, 15; Fort St., Rhea Bd., 15; Scoville Mem'l, Jr. C.E., 2; Mr. Williams' Meetings, 13.25, 97.85

DUBUQUE.—Dubuque, German, 40.00

FARGO.—Tower City, 2.65; Mrs. Wimbledon, 21.91, 24.56

FLINT.—Mr. Williams' Meetings, 16.75

GRAND RAPIDS.—Big Rapids, 4; Grand Haven, S. B. Ardis, 20; Grand Rapids, 1st, 4.97; 3d, Jr. C.E., 10; Westminster, 42; Ionia, 2.60; Muir, C.E., 2; Mr. Williams' Meetings, 6.25, 91.82

HELENA.—Boulder, 5.80; Helena, 8.40, Westm'r Guild, 14, 28.20

INDIANAPOLIS.—Greenwood, 32; Indianapolis, Dr. W. N. Wishard, 50, 82.00

KALAMAZOO.—Mr. Williams' Meetings, 10.75

KEARNEY.—Sutherland, 5.00

LAKE SUPERIOR.—Escanaba, 15; Manistique, 50; Mr. Williams' Meetings, 9.50, 74.50

LANSING.—Mr. Williams' Meetings, 26.60

MILWAUKEE.—Beaver Dam, C.E., 6, Jr. C.E., 2; Cedar Grove, 25; Manitowoc, 3; Milwaukee, Berean, 5; Calvary, 29, Westm'r Guild, 32; Grace, 2.54, Girls' Guild, 5; Immanuel, 145, C.E., 20; Perseverance, 3.20; Westm'r, 2.50; Ottawa, 1; Racine, 2; Somers, C.E., 8.50, 291.74

MINNEWAUKON.—Minnewaukon, C.E., 10; Starkweather, 15, 25.00

MONROE.—Monroe, 25; Mr. Williams' Meetings, 6.25, 31.25

NEBRASKA CITY.—Blue Spring, 2; Fairmont, 3.60; Hebron, 55.50; Hickman, 40; Lincoln, 1st, 52; Meridian, 5; Palmyra, 5.60; Pawnee, 12; Seward, 2; Utica, 7.90, C.E., 1.20, 186.80

OMAHA.—Omaha, Bohemian, .50

PETOSKEY.—Mr. Williams' Meetings, .95

RUSHVILLE.—Augusta, 15; Biggsville, 10; Brooklyn, C.E., 2; Camp Point, 6, C.E., 5; Carthage, 3; Doddsville, 1; Elvaston, 5; Fargo, C.E., 3; Hersman, 15; Kirkwood, 7; Monmouth, 77, C.E., 15; Neota, Appanoose, 2; Oquawka, 25, C.E., 9, Jr. C.E., 2; Perry, 5; Rushville, 3; Sugar Creek, 4.17; West Prairie, 9; Wythe, 7, 230.17

SAGINAW.—Mr. Williams' Meetings, 8.50

ST. PAUL.—St. Paul, Arlington Hills, C.E., 3.50; Bethlehem, 1.20; Dayton Ave., 98.48, C.E., 25, Jr. C.E., 10; Hamline, C.E., 30; House of Hope, 48.50; Macalester, 12.50; 9th, C.E., 15; White Bear, 9.25, 253.43

SOUTHERN DAKOTA.—Ebenezer, German, 10.00

SPRINGFIELD.—Springfield, 1st, Bd., 45.00

UTAH.—Ephraim 1.05; Green River, 2.50; Logan, 3; Salt Lake, 1st, 39; 3d, 9, C.E., 10, Bd., 10; Springville, 4, 78.55

WYOMING.—Cheyenne, 43; Evanston, 7; Laramie, 5, 55.00

MISCELLANEOUS.—Anon., 50; North Dakota Synodical Soc., 8.95; Berea, Ky., 10 cts., 59.05

Total receipts for month,	$3,700.80
Total receipts since April 20, 1907,	54,326.04

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for February.

ARDMORE,	$40.70	PARIS,	$81.15
CIMARRON,	27.00	ST. JOSEPH,	10.00
EMPORIA,	459.10	SALT RIVER,	30.00
FT. SMITH,	2.70	SANTA FÉ,	11.00
KANSAS CITY,	25.00	SEDALIA,	100.00
LITTLE ROCK,	17.65	SOLOMON,	87.82
OKLAHOMA,	30.15	TOPEKA,	46.00
OZARK,	62.08	WHITE RIVER,	13.00

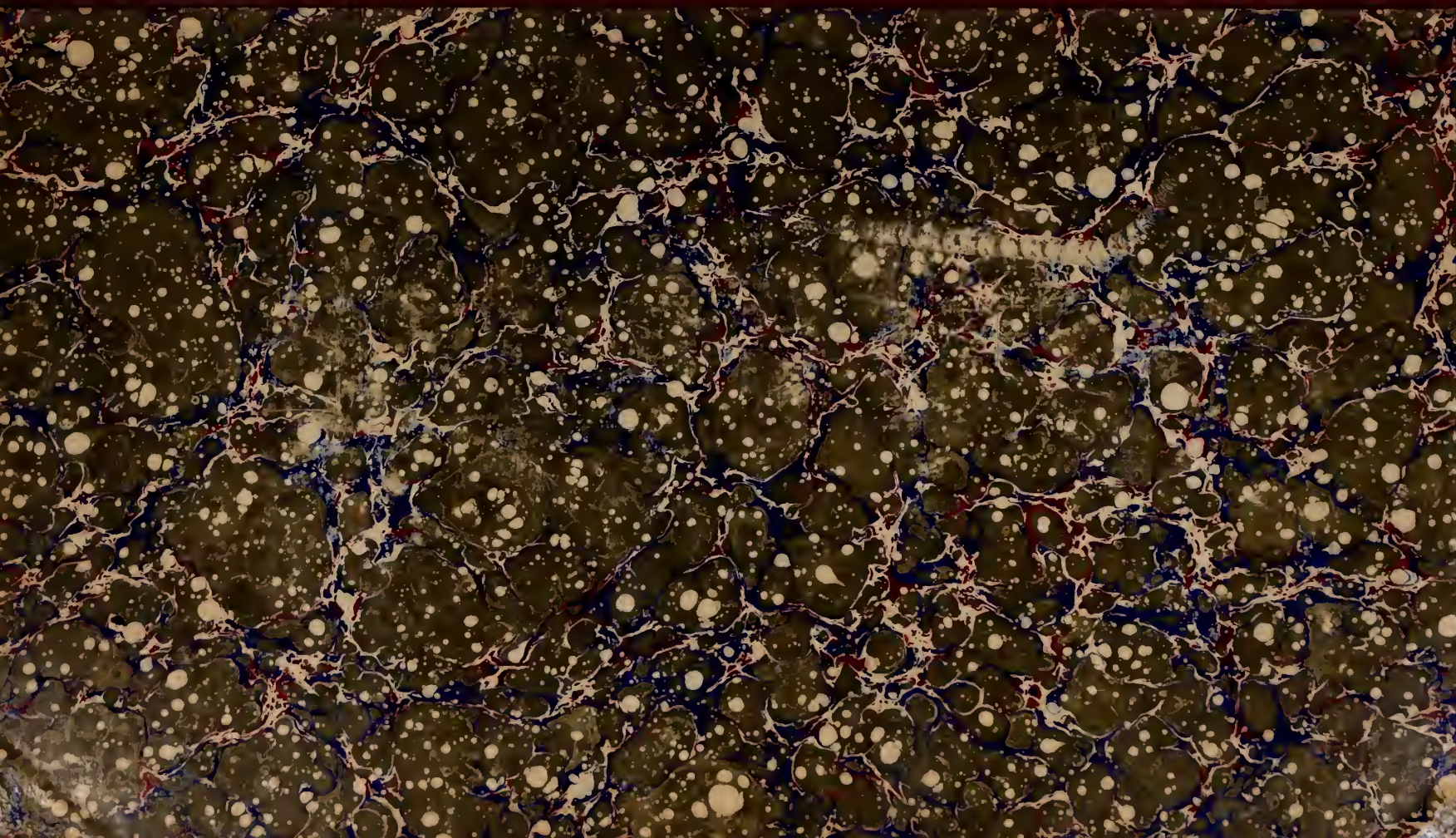
Miscellaneous,	$79.35
Total for month,	$1,122.70
Received last month but not previously reported,	16.35
Previously reported,	12,142.75
Total to date,	$13,281.80

MRS. WM. BURG, *Treas.*, 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JUN 15 1988

FEB 2 8 1986

GAYLORD

PRINTED IN U.S.A.